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UNITED MISSION STUDY

Friends of Africa

By Jean Kenyon Mackenzie

CHAPTER VI—FRIENDS HENCEFORTH

By Mrs. E. D. McKune, Rushville, Indiana

HITHERTO hath God led the Friends of Africa—teachers, doctors, missionaries, philanthropists and Christian workers in all walks of life— to take an abiding interest in her welfare. HITHERTO hath He led Africa in the ready response she is making to the things of the Tribe of God. HENCEFORTH, through her Friends, He will continue to lead her into the fuller beauty of the Abundant Life.

Dr. Oldham reminds us that "physically the peoples of the world have been brought closer together, psychologically they are in danger of drifting further apart. Having by its enterprise, inventions and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the more difficult task of establishing a moral unity."

In the Report of the African Education Commission we read, "Fortunate it is for the native people of Africa, and fortunate for the stability of government and the prosperity of commerce and industry, that men and women have been inspired by the Christian religion to devote their lives without price and without praise to the development of human character. Without the power and authority of the Christian religion to mould the influences of government, commerce, industry and native life, there can be little hope for the future of Africa."

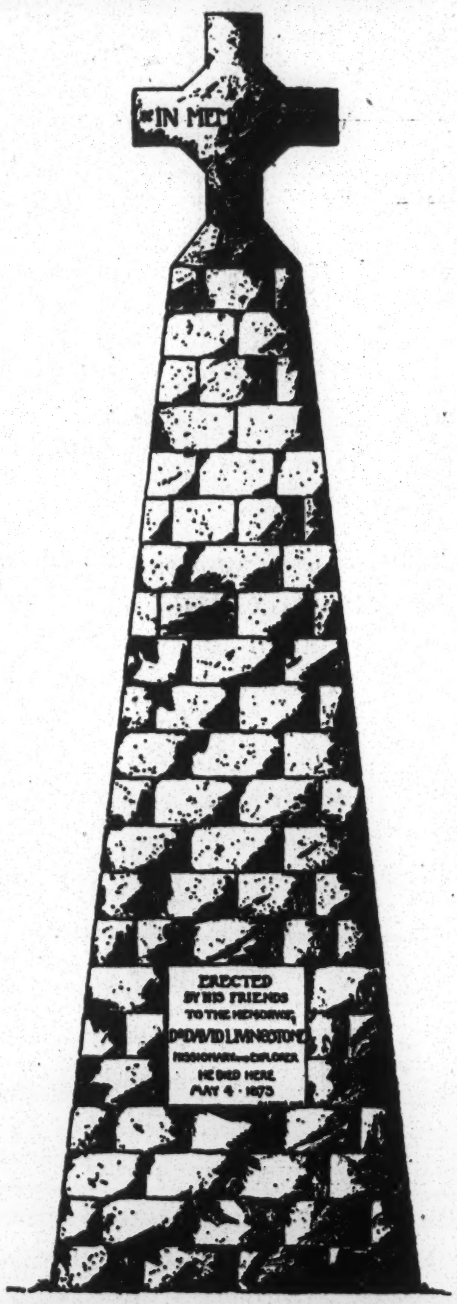
HITHERTO—the Past! HENCEFORTH with her Friends into the Future!

CHRISTIANITY'S CALL

Even as we read about Africa her tribal drums beat out their messages, whispering faintly from long distances or throbbing and booming from village to village. They talk in a language of their own and the Africans listen to what they say.

We may think of Christianity as sending forth its Drum Call. As it reverberates through the miles of

jungle and o'er the barrenness of deserts, it is interpreted and sent forth again by drummers who for ages past had drummed only messages of danger, war and death.



Monument erected to the Memory of David Livingstone, on the spot where he died in Ilala, Africa. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

It is expected of us that the Call, throbbing with Abundant Life, will continue in clear, steady and sincere beats until a Christian moral unity has been established. Since one thing only, that of making all men to become disciples of the Lord Jesus Christ, is expected of Christian Missions, we should do this one thing well.

Islam, too, sends forth a Drum Call for the soul of Africa. It is evident that Africa must choose between the two if she is to remain religious, for her animistic paganism will soon be gone forever. In spite of the inroads that Islam has made into many tribes (some authorities estimating that almost one-half of the total population of Africa is Moslem) may it not be true that it is only a skin-deep veneer, accepted because it was the easy thing to do? Miss Mackenzie tells us that it is not for Mohammed that Pagan Africa is waiting, rather for her Shepherd whose voice she knows when she hears it. Note the pathetic appeal that comes from an African chief—"But if you mean to leave us to remain in darkness, please let us know; for we do not think it right to seek elsewhere until we hear the same from you, that you have already given us up."

Neither Islam nor Christianity is indigenous to Africa, but says Bishop Hine, "Only Christianity can purify the inner life and reveal to Africa the face of the Unknown God." Only the best is good enough for Africa!

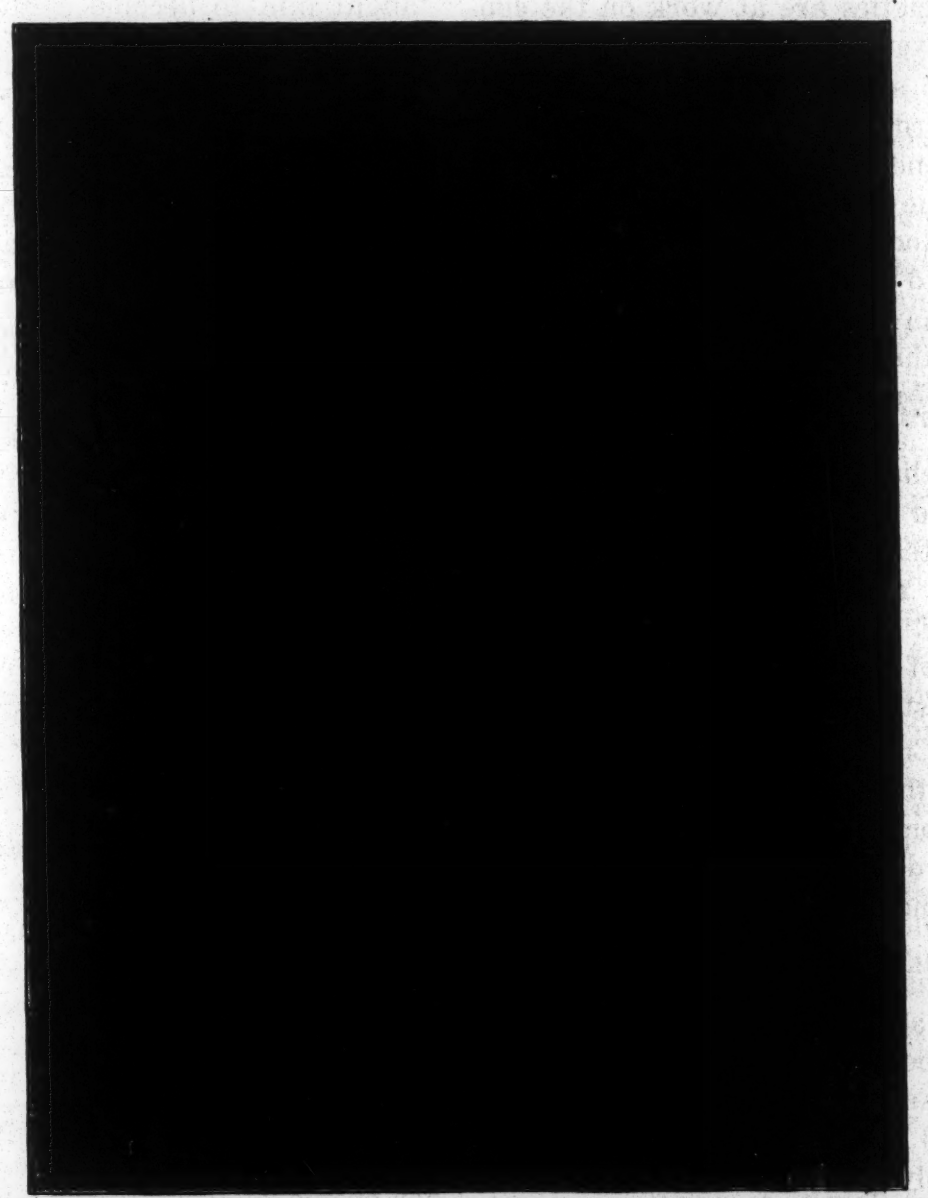
Many incidents come to us from the Primitive African himself, proving that he expects Christian Missions to help him find that for which he is searching. The student class, representing the Youth of the land, and all who have adopted the outward ways of Western civilization expect it of us too. They demand perhaps more than the Primitive African—that the

practices and attitudes of all people and nations that profess the name of Christ shall be consistent with their words.

Through the centuries the African has had a conception of a Supreme Being whose greatness and great distance seems to make worship of Him unnecessary. Deaville Walker tells us that the Great God is the subject of many proverbs and quotes from the Ashanti:

"Of all the wide earth the Supreme Being is the elder.
If you wish to tell it to the Supreme Being, tell it to the winds.
If God gave you sickness, He also gave you medicine."

Secular life and religion are not regarded as things apart, but are bound securely into one attitude—one of a number of virtues that the African can bring to Christianity. Perhaps, if the Church is true to her mission in these days, this consistency, loyalty and love of the African people will be no mean contribution to the Church Universal.



Monument erected to the Memory of Mary Moffat Livingstone—A Friend of Africa.

"It is estimated that the number of Africans to whom the Gospel is preached today is at least one thousand per cent what it was ten years ago. The increase in the missionary force is sixty-five per cent." (Text) Approximately 150 different missionary societies are at work on the continent sending forth the Gospel Call.

With all this increasing interest in the word of God, many have gone to the Rand or have come into contact with the things of civilization which leave God out and have returned with them to the village life, all before they have known that "He upon whom they leaned and might not fall" was a reality and not an empty dream. Thankful are we that Evangelism had taken some root before the onrush of Industrialism has completely swept them into the currents of World Relationships. HASTE is yet needed, ere the opportunity of bringing Primitive Africans to Christ is forever lost.

The Christian religion offers many things that are new to the African. Accustomed to the unit of the tribe and to doing things by families and tribes, he does not readily grasp the thought of the accountability of the individual. When he responds he breaks away in many respects from his tribe and customs. Almost it might seem that his new-found individual responsibility leaves him helplessly alone. "It is a sorry business," we are told, "to rob a man of his gods, if we do not give him God in exchange." But giving him God in exchange is exactly what we are trying to do. If we fail in that mission we have failed in our opportunity.

The aim is not to de-tribalize but to evangelize, enabling the new message to express itself in forms which will answer the deepest longings of the African heart. Many forms and practices in the expression of his religion he will consciously or unconsciously take from those who have taught him to become a Member of the Tribe of God.

Donald Fraser sounds another Drum Call when he says, "Do not let us assume that the man who is the problem of Africa is always black. We speak of racial antagonisms. Who created them and who feels them? Not the patient African. He had no bitterness against us. We may Christianize Africa ever so thoroughly, but that will not make harmony. We must make the white man, too, more Christian in a way that will be revealed in his broad policies and in his social attitudes. Give us white men who are Christ-like in their lives and brave enough to follow out Christ's laws, though at first to do so may hurt their personal interests, and Africa will respond."

AFRICA'S RESPONSE

In sections of central and western Africa where the Drum has become a vital means of communication, the Africans know the meaning of the messages received and respond to them after their custom. What response is made to this Drum Call sent forth by Christianity to the souls of her people?

One old African chief is reported to have told a missionary, "Our fathers had that word, but they went to sleep and when they awoke they forgot." They did not forget that He existed but they did forget His character.

Perhaps as Dr. Aggrey suggested, we would be nearer the truth if instead of "The heathen in his *blindness*" we would say, "The heathen in his *hunger*, Bows down to wood and stone." Does not this substitution change our entire outlook concerning his needs? Does it not lead us to see in the African, not one too degraded or ignorant to know the things of Christ when they are presented to him, but one whose culture and manner of life had led him to seek God in a mistaken manner? A thousand years of such searching did not bring him nearer God, hence we are justified in expecting that he will respond to the message of Truth and Light.

The Governments of Africa hear the Drum Call and welcome the help of the Christian Church in providing the type of religious education that they can hardly supply themselves. "Men of affairs, whatever school of philosophy they belong to, may be said to be unanimous in their recognition that we shall not succeed in the moral transformation of the Negro except by giving him solid religious convictions." (Text)

The Primitive African responds in a way that is beautiful to behold. We read that those who laughed, who scorned, who mocked—even persecuted— remain to pray. Accustomed as he has been to struggles, we need not fear that he will become a "soft Christian." Constancy, even at the price of suffering, is another gift he will contribute to the Christian Church. Can we read the story of the West African girl who bound herself for a lifetime of slavery that she might have a worthy offering to bring to the Christmas service or of the Christian girl who chose rather to die for Christ than to submit to what she knew would be displeasing to her Saviour, and not feel that Christian Missions are investing wisely when they help this people?

The Africans carry their sunny, happy dispositions with them into the New Life. Perhaps we can hardly appreciate what it means to a medicine man, for instance, to give up his art and all the materials of his divining basket, yet he does it freely because of his new-found joy.

The fear of magic may linger, but says Winifred Hoernle, "let him once realize that the universe runs its course by immutable laws which he cannot alter and he will be relieved of the atmosphere in which he lives."

Dr. J. T. Tucker in speaking of the danger of adopting the outward marks of Christianity without a corresponding change of heart, compares the African Church of today with the Corinthian Church in apostolic days. Only years of patient training can overcome this tendency. Dr. Tucker suggests several tests that are valuable in determining whether or not a convert is a Christian—and among these tests the wearing of European clothes and the adoption of European customs are not to be found. Rather we must look for these indications on the spiritual side: *"Is the convert ready to make the surrender of will and heart to the Lord Jesus? Will the convert be ready to tell others of his newly-found hope in Christ even amid hostile surroundings? Can native Christians stand alone?*

A glance at the statistics of various Boards and the testimonies of missionaries concerning individual native

Christians convince us that countless are those who when tested, prove true. Of leaders in high places of responsibility and leaders in low places, there is worthy material to be developed.

One of the larger Missionary Societies reports in its statistics for one year that 25% of its total expenditure for Missions was spent on the African field and 75% for the rest of the world. During the same period the African field yielded nearly 75% of the converts, leaving 25% for the rest of the world.

Interesting is the life of Dr. Robert Laws, a pioneer of the Livingstonia Mission. After 52 years of service he was retired, having seen changes such as few pioneers see as the result of their own humble beginnings. At the Jubilee Celebration in 1925 this Mission had 77 European teachers and workers, over 2,000 native workers and a Christian community of 58,861. There were 772 schools, 43,492 pupils, besides 126 college and high school students. In the World Missionary Atlas for 1925 we read concerning the entire Christian Church in Africa: "Missionary force, 2,289. Resident stations, 1,403. Native staff, 43,181. Organized churches, 10,592. Christian community, 2,629,437. Communicants, 1,015,683. As we thus see that the Christian Church represents only 2% of the entire population and again as we read that perhaps only 1 in 25 has ever heard the message in his own language, we realize that the business of Christian Missions is scarcely begun.

On the other hand there are now as many Christians in Africa as there were in the world at the end of the first century and wherever the Gospel is taught, Africa is responding. A fair promise for the future!

BUILDERS OF THE NEW AFRICA

Teachers and Preachers in the Graduating Class, 1928, at Dandi Institute, Uganda.

The essential aim of every missionary society is the creation of an indigenous Church, so rooted in the life and affections of the people, so assimilated and adapted that its foreign origin shall be remembered only as history. When the Church of Christ is so planted, we need have no fears for its future. It is for us to give them the fundamental facts of the Gospel; for them to work out their own salvation under the inspiration of the Spirit of God, along their own lines.

Perhaps another Drum Call is sounding forth to us who will never see Africa except through the eyes of the Soul—a still, small Voice whispering, "What hast thou done, O Friend of Africa to rid the world of prejudice and misunderstandings?"

"Anyone who has enjoyed the intimate friendship," says Dr. Smith, "of one African can never think meanly of this race that excels in friendship, loyalty and a deep and constant fidelity toward those whom they love."

We have come to the close of our United Study of Africa, but may it have been the inspiration which will lead us into yet greater interest and more sincere prayers for her welfare in the days to come. "If I leave the maize plot now, the grass will be walking with it tomorrow," say the Bulu. It is not only before conversion but also afterward that years of patient cooperation are needed to help the African take Christ into Life's every Relationship.

Let us pray that the Drums of the Future may speak of the Africa redeemed by Christ; of a free and happy Womanhood; of an eager Childhood preparing itself for the tasks of the New Day; of stalwart men, living honorable lives in their God-created World!

"There's a work of God half done
There's the Kingdom of His Son
There's the triumph just begun,
Put it through!

To you the task is given
By you the bolt is driven;
By the very God of heaven
Put it through!"

AFRICAN PROVERBS

One knows even when one's neighbor's bread is in the oven. (The neighbor's affairs are well known.)

He who has nothing to do, scatters and gathers.

To say, "O poor fellow" does not appease hunger, but setting up the oven and baking bread does.

Pots are made while the clay is in good condition. (Make hay while sun shines.)

There are logs of firewood in heaps in the plantation, It is the small twigs which set the fire alight.

The lower lip scorns the upper lip. (Pot calls kettle black.)

The way and the thought divide people. (As travellers separate at crossroads, so differences of opinion separate people.)

The African race is an India rubber ball. The harder you dash it to the ground the higher it will rise.

O fool, there is a precipice at thy back. (Used about one who is pleased with false flattery.)

He who has scorned the piece of bread will pass the night fasting.

Fish follow their own river.

Warm not yourself at the fire of a thief. (Avoid bad company.)

One does not point the finger at an elephant.

A person does not peek into a leopard's den.

The river flows on, the rocks remain.

Much calling does not get you across the river.

The wind that stirs one leaf of the forest stirs all the leaves.

PROGRAM SUGGESTIONS FOR CHAPTER VI

I. INVITATIONS OR POSTER

(See drawing.)

II. DRUM CALLS

In building this program around "Drum Calls' it will be helpful if the leader tells of the place that the various kinds of drums hold in the life of Africa. Many thoughts will be found scattered throughout our text.

The "Talking Drums" create perhaps more interest than any other African art. All the primal facts of life have their code phrase and are quickly announced by skilled village drummers whose position is usually hereditary. To the trained ear the drum actually "talks"—giving the tones, number of syllables and punctuation by longer or shorter pauses. For detail about this most interesting subject consult "Ashanti" by R. Rattray and "African Clearings" by J. K. Mackenzie. News, they tell us, is often sent long distances by means of this original "radio, telephone, or wireless of the Bush." Every adult, in sections using the Call Drum, has a drum name or *"ndan"* which is a descriptive nickname or proverb known in the village when beaten out on the drum. "The little parrot has eaten all the palm nuts" is the *ndan* of one who is small but able; "You are the limit, the limit of beauty," etc. These drums may call to the Palaver house, may tell of the coming of the white man, of danger, war, death of a chief, or even sound the call to morning worship thus: "All people, all people, come to the house of God, come, come." So the drumming continues.

In preparation for this program the leader may assign topics and with each topic an appropriate "Proverb Call." Around this proverb the one who has the topic may weave her thoughts, keeping in mind all the time that it is a drum call. Some suggested topics with appropriate proverbs, also the pages in the Text for material on the topics, follow:

Christianity's Call to Africa—"All people, all people, come—(given above.)

Islam Calls—Introduce with Mohammedan call,—There is no God but Allah. And Mohammed is his prophet." (Material for topic, p.211)

Primitive Africa Expects the Christian Call—"You kept me holding a stone" (Meaning, You are late in coming or the Drum Call may be "The river goes crooked because it goes alone." (pp.212-214)

Africa's Response—"This is the thing that fits the hand." (pp.214-226).

Types of Christians Who Answer the Call—"Repeated rains soften the earth," or "I do not leave running water to drink at a stagnant pool." (pp.227-237)

Challenge to Friends Henceforth—"You walk alone. Where are your brothers?" (pp.237-239)

Different proverbs may suggest themselves to the leader.

A helpful poem copied from The Drum Call, a Magazine printed in West Africa, is found in the January Missionary Review of the World, p. 48.

III. DRUM BEATS TO INTERPRET

Intelligence test covering entire book. Mark "T" or "F" according as the statements are True or False.)

1. The interest of Western nations in the material resources of Africa is natural and legitimate.
2. The problem of the continent is fundamentally a human one.
3. Livingstone was the first to take Christianity into Africa.
4. Very many Africans reach old age.
5. Nine-tenths of the education of Africa is taken care of by government schools.
6. Mrs. Donald Fraser is a U. P. Missionary in Nyassaland.
7. In Africa, as in America, it is the homes that must save the nation.
8. The women of Africa do not care for the things of the New Day.
9. Max Yergan is a white statesman interested in Africa.
10. The Christian Religion is the only power adequate to meet the situation.

FROM THE PHILADELPHIA PUBLIC LEDGER, JUNE 1, 1928

Anthropoligists at the University of Pennsylvania are studying the methods of a Sobo tribesman from Nigeria who has demonstrated to them and others the proper method of sounding the African war drum. The native, whose name is Moses Decameo, was "discovered" in this city by a worker in the department who recognized the tribal mark on his brow. He came to this country by a devious route, which included war-time work in France and a series of jobs in Liverpool and other English cities. Now he will aid the University anthropologists in their African researches.

Descriptions of Decameo's technique on both the drum and the native xylophone suggest that others than the anthropologists may be interested in his playing. Critics have said that our present-day jazz had its origin in the primitive music of the jungles and that modern composers are running out of ideas. Such composers lend attentive ears to Decameo's efforts. He may supply them with fresh inspiration from among the ancient song-hits of what Conrad calls the Heart of Darkness.

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve him here below,
And long to see his kingdom come,
Must pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor
Or strong or weak—we all can pray;

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint.

"Side Lights" from Our Own Mission Fields

FRIENDS HENCEFORTH

By Mrs. D. S. Oyler, Sterling, Kansas

FRIENDSHIPS are transient or abiding. We make friends of people of whose company we soon tire, or who tire of us, and what was once a very promising friendship is broken. Cases there are where death alone breaks the friendship. To the man of the world this is an enduring friendship. Christ showed us a better love when He tabernacled among us. He pointed us to the ties which can not be broken by death. The grim reaper may cause the fellowship to cease for a season, but the same ties will bind us in the world that is beyond because the power of death has been broken, and its sway no longer brings terror to the heart, whose trust is fixed in the Lord. Death may interrupt, but cannot break the true friendship.

The ties that have been formed in Africa among those of other races and the Africans themselves are of such a nature that many of them will endure for time and eternity. Some fine Africans have made friendships with strangers from a foreign land, who came to them with a message, but that is as far as they progressed. They refuse to face the great question, and make the friendship for eternity, or else the angel of death presented its summons while they were still debating as to the way they would go. Many a missionary has wept at the grave of an African friend, and the tears were not called forth because a loved one had met the great divider of men, but the tears came even as Christ's flowed at the grave, because of their unbelief. The missionary in his sorrow recalls the times when he has presented Jesus Christ to his friend, and it comes to him as an added pang that the message was unheeded. Or again, the Christian worker may look on the still form of his friend, and looking into the past he may recall some opportunities he failed to improve to give the message to this friend. With humiliation and shame he realizes that he has not been faithful in urgently presenting the message of Life. No wonder the missionary is earnest in giving the words of life to those who sit in darkness. Humiliations come to all Christian workers at times. Grief and heart break may be theirs, but the greatest grief and humiliation that can come to one, who went abroad to proclaim the Words of Life is to stand by the open grave of a friend or an acquaintance, who has met his God unprepared. Thanks be to God that many friendships have been formed between missionaries and natives whom they have taught the Way of Life.

Every mission field in Africa has its story of loyalty, and of the friendship that the people bear to those, who brought to them the Gospel message. Our own mission field in the Sudan saw this loyalty to friends tested when three young men risked their lives in making an effort to rescue the late R. W. Tidrick from a lion. They were successful in killing the lion, and in carrying the mained friend to the river, whence he was taken by steamer to Khartoum,

and he passed away with the best care to be had in the Sudan. He was called to his eternal home, but many were the mourners among the black folk. One of the three who rescued him from the lion was a chance acquaintance. Two were friends of years standing, but their friendship was such that only death could break the love they bore to the one they were following. The closest friend of the three later took the step that would make his friendship unbroken by death, and would make their love to abide through eternity.

We are told that when the Master fell beneath the burden of the cross it was the privilege of an African to bear for Him that instrument of torture, and thus Africa had fellowship with Christ in His death and in His time of humiliation. It is fitting that to them, as well as to others, the words of life should be proclaimed.

Africa is the continent of clashing colors. The alien races are more bitter, and more opposed to the native races because they are separated by a gulf of color. The color line is drawn in some sections; it is usually not erected by the African himself, but rather by the stranger who comes to his land to dwell. The pride of color meets a pride of tribal relations, and enmities may arise; but often indeed the clashes between the different colors and tribes are softened and sometimes even done away with because some messenger of the cross has touched the heart and life of the African.

To each missionary some friendships made on the field are especially binding. Some particular ones may be objects of prayer, or they may have been led to Christ in peculiar ways, or perhaps it may be that some act of sacrifice or thoughtfulness on the part of the African may have endeared him to the missionary.

Twenty-one years of my life have been given to Africa. Mistakes have been made, no doubt, but in giving up foreign missionary work I have just one regret, and that is that I did not accomplish more.

Africa—cruel on the one hand, loving on the other; so intense in its darkness that it goes into one's innermost being, and so loyal that once a friendship is formed it is seldom if ever broken; sad in its awful burden of superstition and doubt, and at the same time able to smile at seemingly insurmountable difficulties.

Africa which has demanded much from me, has given far more in return. Yes,—we have been friends in the past, and we shall be, FRIENDS HENCEFORTH.

GABRA TSADIG

By Rev. Robert M. Wilson, Gorei, Abyssinia

THIS is a story of Gabra Tsadig. It is interesting to us in itself because of the character of the man. It is told here because in a way it is typical of those who have lived in darkness in Abyssinia, and have come to see a great light.

The Abyssinians proper are Christians, but in their religion is no program of evangelism. This accounts for the quite general condition which exists, that of large sections of pagans where the name of Christ is not known, and wide areas where

there is no Christian practice whatever. This condition makes possible the story of Gabra Tsadig and many like him.

He was born in Gofa, a district in southern Abyssinia just north of Lake Stephanie. His mother died when he was a small boy, and when he was seven his father died also, and he was sent to live with an uncle.

In this particular section of the country before the present Government was in power, slave raiding by travelling bands of robbers was very general. This has been stopped in late years by an intelligent central power, but at one time this practice went on practically unmolested in the outlying districts before they were brought under the jurisdiction of the central government and made subjective to it.

A WANDERER

As well as Gabra Tsadig can remember, their little village was attacked one night by one of these travelling bands who preyed on the country and in the fighting which followed his protector escaped and the little boy was captured and carried away. He was attached to the caravan and carried away from his country and people. Up to the present time, almost twenty-five years later, he has never returned.

After many days of weary travelling the party arrived in the province of Shoa, where is located the present capital of Abyssinia, Addis Ababa. Here the little boy came into the hands of an old Amhara woman. This woman was the grandmother of Gubrayesus, or Gubrese as we learned to call him, the boy who is at present at Assiut, supported by the missionaries of Gorei station and their friends and who will soon enter Beirut College to study medicine.

For years Gabra Tsadig was driven by force of circumstances from one place to another. He attached himself to Gubrese who was first a pupil in the Mission School at Sayo, and later a teacher in Gorei.

Gabra Tsadig has been with the mission here in Gorei ever since. He first found work with Mr. West. In October of 1926 Gubrese went with us to Khartoum and we sent him on to Assiut to school. When we returned to Gorei Mr. West and his family had been transferred to Sayo and so we gave Gabra Tsadig work. He has been with us since that time, over two years, and we have grown to love him as a brother. He still has stamped on his face the result of his long years of hard work, but there is a beauty with it that only those hold which have an inward joy indescribable.

If for no other reason than to see this rough, physically ugly boy taking on the beauties of a Christlike character; to see the development of a pure upright heart beneath what was once a rather forbidding exterior appearance; and to become possessed of the certain knowledge that here was one who by the grace that is in Christ had been brought from utter darkness, into a personal, living, saving relation with his Lord; if there were no other reason, and there are countless ones, that would be sufficient excuse and sufficient reward for a missionary's entire life.

I have often thought what joy it must be for a builder to see his work, starting from nothing, growing into

an imposing structure; a building, a bridge, or a highway. Or what satisfaction a Burbank must have in seeing his flowers growing, and developing and opening out under his care. But surely there is something that transcends the joy of seeing the building which will stand for years and the flower that takes to itself such beauty, and that is to see a human soul taking to itself a nature that is eternal, and the beauties of Christ.

It is difficult to say when this process started in the boy's life. It has not been a sudden thing accomplished in a day, but rather a ripening process, as the love of his Saviour slowly but surely turned the bitterness of his life into sweetness and the darkness into light. He probably does not know when it started himself. I first noticed how eagerly he listened when anyone was speaking of Christ. I began to watch him and noticed his kindness and gentleness and consideration, things utterly foreign to the average Galla. He was encouraged to lead in our evening prayers with the boys, and then to offer prayer in the church services. He was fervent and earnest, and yet humble, as one on the threshold of mighty and mysterious things, whose power he had felt but which he did not fully understand.

A LEARNER

He came to me one day asking permission to be excused from work in the mornings so that he could go to school. Some of the boys laughed at the idea of old Gabra Tsadig trying to learn, for while he is not more than thirty-two, yet his face is that of an old man.

He came to school and started learning the two hundred and thirty-one characters of the Amharic alphabet. In the evening he would beg a candle to study by. He learned to read before any of the class which started with him. And then one day he abruptly left school and went back to his work. I found him weeding the garden and asked why he had left school. He replied "I can read my Bible now. That is all I wanted to learn. I will never know much, but this is enough; more than I ever expected to learn." He never came to school again, but on the closing day when the school was crowded with the province and city officials including the governor and the mayor, or *negadras* as he is called, and their officials, the place of honor in the exhibits was given to a statement Gabra Tsadig had written, a humble, sincere letter of thanks to the mission for having taught him to read his Bible, and helping him in his quest for his Saviour.

A WITNESS

When we started our work among the pagan Gallas in the valley around Gorei, he asked for permission to go and tell the story. Every Sabbath afternoon he would take his Bible and go to a little village and in his humble way would sit down and tell the story of the Saviour Who had come to mean so much to him. Many have heard the story from him who would otherwise have not heard it.

When the heavy rains started we were forced to stop our village work until after they were over, so we decided to ask some of the boys to conduct our Sabbath morning preaching service here in Gorei once a month. We left the choice with them as to who should preach first and Gabri

was immediately chosen. When it came time for him to mount the platform he was nervous and his hands trembled as he held the Bible, but he read the Scripture in a firm voice, the story of Nicodemus coming to Christ at night, and then earnestly and eagerly, but always humbly, told the people what it meant to be born again, and what the new life had come to mean to him. It was a great day for us all as this boy who had very surely entered into life eternal through his union with Christ, plead with his people to put aside the old man and take on the new.

A MISSIONARY

For the last few weeks I have seen something was on his mind and that he was worried. Several days ago he came to me saying that he was sorry, but that he would have to leave us. I had a heavy heart as I asked him why, for in the last two years we have come to love him and to consider him as one of our own. He told me however, that he felt it his duty to go to his people, twenty days journey south of us, from where he was stolen, and tell his people about Christ. As if fearing that I would be displeased with him for leaving, he explained that they knew nothing of the salvation provided for them, of how Christ had made it possible by His death on the Cross for them to reach Heaven, and since he had learned, and they were his people, he felt that he should go and tell them.

He will be leaving soon, and may God bless him. We love him and will miss him, but if he never comes back to Gorei yet we know that we shall meet again, and we shall pray that at that time he may have many with him who will have found the Way through his testimony. "Here am I, Lord, and those whom Thou hast given me."

The rains have stopped and our village work has started again. Boys are going out on all the roads around Gorei, talking to people in the villages, stopping them along the road, and telling them the story of Christ. Last Sabbath evening Gabra Tsadig came in at dark. I asked him if he had had a good day. He had been to a village about an hour's walk from Gorei. "Yes", he replied, "Over one hundred people came to my meeting. They were very interested."

He is one among many, but as we said before, he is a type, a sort of first fruits of those whose souls are being set on fire by Christ, who have heard their Master say, "Go, and lo I am with you", and having heard they cannot be silent. He is not alone. There are others, many of them whose lives are being transformed by the saving love of Christ.

What the Lord in His mercy has done for Gabra Tsadig, and for the other boys, he can do for countless others; and is doing it.

Our prayer is that Gabra Tsadig, who in such a real way has come to live up to his name, "Slave of Righteousness," and others like him, may be the first fruits of a mighty harvest which the Lord will gather here in Abyssinia.

HOME MISSION STUDY

Text: What Next In Home Missions

By William P. Shriver

CHAPTER VI: A NEW CRUSADE

By Mrs. Haidee Ewing Rankin

THE purpose of the New Crusade will be "the spiritual regeneration of individuals and the Christianization of all their contacts and relationships." One writer tells us that "the note of spiritual adventure never sounded more loudly." "There are other trails as hard to blaze as those that lead across swollen rivers or parching deserts, untrodden paths through social and international situations fraught with destiny for the future of mankind. Who can look at the political jungle in which Western powers have wrung privileges from China by armed force, and not hear a bugle call to help discover a better way of international conduct? Who can view the sundering chasm between the white and the colored races in many American communities and not feel summoned to help build a bridge of understanding? Who can regard the maelstrom of economic strife in Passiac, New Jersey, or in Osaka, Japan, and not realize that only through sacrificial ventures in brotherhood can we ever arrive at a Christian society?

"If we really desire a world of fellowship, we have courageous pioneering still to do. Geographical frontiers are disappearing as physical distance shrinks, but the frontiers of human relationships never bristled with thornier problems. The call of the frontier has not ceased; it is only the character of the frontier that has changed. Indeed it may well be doubted whether the missionary movement has ever before faced difficulties which called for more of the stuff of which heroes are made." (Cavert)

SOCIAL ILLS

Our text introduces us to an incident in the industrial life on Broadway in which two "pickets" wearing placards, "The Millinery Workers of Simon Blum Are On Strike" were on duty, while in line with them another picket was announcing through another placard "Simon Blum Working 100 per cent Open Shop. Prompt Deliveries." This had been going on for seven months. The question was asked, "Has it not been wasteful, this long strike of seven months? And consider the expense to the city in the constant detail of policemen." One of the workers replied, "It is war. It is a minature war and all wars are wasteful. The workers do not want it."

Some years ago nearly half of the population of a town of 20,000 on the Mississippi were engaged in the industry of making buttons from clam shells, a profitable business. Industrial conditions were not bad but there were a few minor grievances which the workers wished adjusted and so organized a union, only to discover themselves "locked out". Petty violences were indulged in and the non-union workers were disturbed. The detectives and later the militia were called into service. Efforts at

adjustment failed because they were in the interests of peace rather than of justice. A general strike followed which diverted sympathy and emphasized public order rather than justice. The technical issue was, how many buttons made a gross? Wages were paid for the gross but "was a gross of buttons or of good buttons?" What were good buttons? and so on. The Commission in its report criticized all parties who had failed in their mutual responsibilities—"the manufacturers for their unwillingness to allow the workers to organize while they themselves were practising this same fundamental right, and for their refusal to recognize the community as being a party at interest in all industrial situations; the workers for injustice to non-unionists, for gross misrepresentations of factory conditions, for public disorder, and for a disregard of the community exactly equal to that of the manufacturers; the churches for failure as teachers of public morals to include leadership as to industrial conditions, for permitting unnecessary, loose, and aggravating ideas to dominate the public mind and for not pointing prospectively the way of social righteousness and peace; the community guilty of not understanding the relations of industry to civic responsibility; for not providing social recreation; and for failure in the development of common ideals and aspirations; the state, because it had no adequate means of keeping public order under conditions of industrial strife, nor of investigating nor preventing the evils which lead to such strife."

As in the Baltimore incident this meant "War and waste", both of which seem ever present with us and have become a challenge to Home Missions. Mr. Shriver gives us a graphic presentation of present conditions. He thus depicts them; "Nation at war with nation; race against race; capital against labor; employees at odds with employers; the farmers of the West opposed to the manufacturers of the East; manufacturers' associations fighting labor unions; the unions fighting each other; industry sharply competing with industry; big business swallowing up small business; chain stores driving out the little stores; churches competing with churches. Strewn thus over the field of our modern life are the casualties of waste, waste of human life, waste of opportunity, waste of the few years given to humankind for the increase of life."

Our national income in 1926 was $90,000,000,000 and President-elect Hoover said, "We in America are nearer to the final triumph over poverty than ever before in the history of the land. . . . We shall soon, with the help of God, be in sight of the day when poverty shall be banished from this nation."

Yet Secretary of Labor, James J. Davis, comes out with the startling statement that "86% of Americans are poor." He made the statement in a letter addressed to the editor of a paper in Wales, Mr. Davis' native country. He says, "It is true that the American worker has a standard of living which is higher than the worker of any other country knows. It is true that the standard of American living is higher than any hitherto known. It is true that the real wage of the American worker is

twice as high as that of the worker in London, three times as high as that of the worker in Paris, and more than four times as high as that of the workers in Brussels, Rome, and Madrid. I admit that the American worker is better off than the worker of any other country in the world. But the American worker is not dwelling in Utopia. No country can be considered Utopian when 86% of its people are poor."

An article in *The Survey Graphic* entitled, "This Amazing Prosperity" reconciles both of the above statements when it tells of the unequal distribution of our wealth. "We look again at the United States, the twentieth century Croesus: wealth, vast quantities of wealth, enough to abolish poverty throughout the land; 90 per cent of this wealth owned by 13 per cent of the people; 77 per cent of the people owning no smallest portion of it; 50 per cent of the national income going to capital."

What is the reason that "at least one third of our people are lacking in the necessities and minimum comforts of life? . . . With all our resources of material and men, applied science, and undertaking ability, we have not arrived at a solution of these problems which press down so sorely upon the fortunes of hundreds of thousands of homes in America. Out of such conditions grow grave unrest, distrust, bitterness and strife."

War is productive of "every kind of social ill." The destruction that accompanies it and the affliction that follows it are inexpressible. The waste and cost of war cannot be computed. All Christendom hails the day when vast sums of wealth will not be put into our national "defense", when $600,000,000 will not be expended annually for our army and navy and $40,000,000 be put into a battleship. In spite of the yet war torn world the dawn, if not the day, of world peace seems to be visible.

The signing of the Kellogg Peace Pact by so many nations surely signifies the real desire of those nations. And there was noted "President Coolidge's pleasure over the outcome and the 'romantic fitness' of President-elect Hoover's return from his South American tour to Washington the day after representatives of every Latin-American State there—except Argentina, which sent none—signed the good-will treaties, either with or without reservations and the New York Herald Tribune called the new treaties 'the capstone" to the structure of neighborly cooperative Pan-Americanism. Mr. Hughes considers this "a notable advance in the development of peaceful settlement."

A Hindu once spoke thus to Dr. E. Stanley Jones, "You have had Christianity in the West all these centuries, and though Jesus is the Prince of Peace you have not yet learned the way out of war. Don't you know any more about Christianity than that?" At last Dr. Jones may tell them that we are learning.

Ignorance is also a great source of social ills. Five million people over ten years of age cannot read or write. This means poverty and a large toll of life, especially those of children. It has been estimated that every day 3,000,000 people in the United States are sick and that 600,000 die prematurely of preventable disease. The Children's Bureau states that the maternity death rate is higher for the

United States than for any other principle country. Ignorance is often the cause of ill health and of death and closely bound together with ignorance poverty becomes a leading cause. A "money cost of health" has been made. The annual loss in money due to the 600,000 preventable deaths is estimated at $1,020,000,000 and there may be added to this nearly $1,-000,000,000 more due to preventable illnesses. Ill health and unemployment are very closely linked together and the "relation between ill health—both mental and physical—and delinquency and low morals is becoming more and more clear." "A better and more intelligent pursuit of health" would help to solve many of our social ills. "Good health means efficiency and vitality, a readiness to face the world, exactness and accuracy, ease and cheerfulness, constructive use of leisure for both bodily and mental strength, and above all, the ability to fit into the scheme of things. Poor health means the opposite all along the line." Our text says that we "have to recognize that all these things, a disjointed industry, the futility of war, ignorance, sickness, the perversion of personality, weigh heavily along with other social ills on countless thousands of lives." Hence a new crusade is being made by Home Missions.

A NEW CRUSADE

The church has always been interested in the redemption of the individual but now the church is realizing that the whole social order awaits redemption. "There is a vision not alone of saving souls from the evil of the world, but of refashioning the world anew. A conviction that society could really be permeated throughout by Jesus' spirit of love is taking hold of the mind of the church." Advance marks the new crusade. Large-scale industry naturally breaks the human ties between labor and capital but industrial democracy is being tried out in some places with a high degree of success. The love and service preached and taught on the Sabbath will be as "sounding brass" unless it is practised on Monday in the factory, shop and the mine, and other places of occupation. Again, the spirit of cooperation grows apace. National agencies of practically all denominations are working together in this new crusade, and these again cooperate with yet other agencies who are engaged in the same interests. A study was made comparatively recently of an industrial community with the purpose of discovering ways of preventing in the future the disruptions that were then taking place, a study made jointly by the Federal Council of Churches, the National Catholic Welfare Conference and the Central Council of American Rabbis. Ever since the World War there has been united effort to make this in truth a warless world. Organizations as well as individuals have and are cooperating to bring this about and with what an advance we well know. "Better health" has become a slogan known from sea to sea. Concern for the laborer is seen in the "Safety" placards in industrial and mining centers. Tremendous gaining fights are being made against disease. A New England paper recently said that the biggest business of this biggest business country is education.

"Every year this big and most important business spends two and one-half billion dollars. It employs 800,000 teachers and thousands of other workers. Directly it serves twenty-six million children, but indirectly it serves and benefits every man, woman and child in the country." Our illiteracy percentage is high and indicates the need of carrying education to the Negro, the Indian, the Mexican and the immigrant.

Since organized Christianity is undertaking the new crusade, "is it not reasonable to expect that she will put her own house in order? Is it not in every way desirable that we inquire how much miniature war, how much competition, how much waste may be traced to the door of the churches? The Investment of all religious organizations in this country is estimated at more than three billions of dollars. In 1925 twenty-five leading denominations with a membership of over 21,000,000 members spent over $430,000,000 for carrying on their work and for benevolences. "But who will claim that this vast Christian enterprise is so organized today, so wisely distributed, so geared together, that it is producing the maximum of results in the reconstruction of human life?"

THE MISSION OF THE CHURCH IN THIS NEW CRUSADE

What progress is the Church making in reaching men and gaining their adherence? We are told that one Protestant denomination with a membership of almost two millions, with nine thousand churches found that among its nine thousand churches, omitting those of foreign countries, over three thousand in a year did not receive a single member on confession of faith. Some of these churches had no pastors but two thousand did have. In another large denomination over twenty-five per cent of the congregations failed to receive a new member. Are these experiences indicative of the conditions in other denominations? The efficacy of the Gospel is not questioned, but the question is whether the methods of work may be improved upon.

"May it be that we require today an evangelism that summons us not alone to Jesus Christ but to His cause, a cause made real enough and exacting enough to inspire a willing self-commitment? Nor is there any conflict between so-called personal and social evangelism." Mr. Ward says, "The acceptance of the social task of evangelism not only makes more compelling its need to reach the individual; it also increases its results in the life of the individual. . . . Every time a man becomes consciously Christian his life helps the development of the Christian social order. Every time the social order becomes in any part Christian it helps to bring its constituent individuals into Christian consciousness. A sound personal salvation is accomplished only when the appeal is to lose life in order to find it, to join consciously with God in the saving of the world; not to attempt to appropriate the benefits of Calvary for personal ends, but to share in Calvary in order that the world may be redeemed."

Competing churches are a hindrance to the advance of the new crusade. Through a survey made of twenty-five counties in different parts of the United States it was dis-

covered that about one church in five received aid, and these churches represented thirteen denominations and but thirty-four occupied free fields. The report said, "East and West the controlling motive seems to be to provide a particular type of religious organization and services irrespective of the possible disadvantages which may result from religious division within the community." The overlapping and the competition existing between churches constitute one of the tragedies in Home Mission effort but cooperation is substituting for competition and the crusade is being advanced less hampered.

John D. Rockefeller Jr. thinks the day of the small church is over, especially in the larger cities, that the sky-scraper churches are coming in and are proving successful in their methods. The first M. E. Church of Chicago is an illustration and the Broadway Temple, New York will be thirty-six stories high and cost nearly five and one-half million dollars. Is this a plan that is feasible for small cities and towns? Canada has been active in unifying church plants for many years and asks, "Why have five Protestant churches been serving a community of 2,000 when one community church will be stronger and more effective?" Different plans are being tried out to unite Christian communities in one church. "With the increase of the cooperative spirit and technique in town and country communities, as demonstrated by granges, cooperative marketing and consolidated schools, and with the evidence of distress in thousands of small churches, this tendency toward united work on some terms or other is bound to gain in favor."

The testimony of competing churches is not only injurious to the Christian growth in the community but its influence extends to the "uttermost part" for "our lack of unity compromises the very truth of our Gospel."

The churches claim to possess in Christ the secret of unity that the world needs. They are trying to call classes and races and nations into a new cooperation and fellowship. But how can we expect these nations and races to believe that Christ is the key to fellowship unless the churches which proclaim it as the truth believe it enough to practice it in their relations to one another? A divided world in desperate need of unity has a right to turn to the church for help. Will a divided church be able to save a divided world?" Recognition of this condition has led to various plans for securing greater unity, such as the allocation of certain areas to the special care of certain denominations. No doubt much duplication of activities in some areas and the neglect of others has been obviated but is it "enough for Christian forces to simply keep out of each other's way?" Surely there should be a working together in their common task, if a real service and testimony is to be offered to others. "When the churches make Christ the center—not the theories about Christ, but the actual experience of Christ's power, the loyal effort to follow His way of living—then they find themselves at one with him and with one another."

Our text gives us several illustrations of cooperative work among churches. One, the Aroostook Way illustrates its effectiveness in a

Larger Parish of two hundred and fifty square miles in Maine. The work is well organized under representatives of local churches, the districts, the state conference and three staff workers. All parts of the area are well looked after and served by the church which in turn is well supported by the community. The originator, or inspirer, of the larger parish idea testifies that, "The serving of large areas under joint auspices of 'yoked' or cooperative neighbors does away with a useless and sinful duplication of churches, and guards against neglect of isolated homes and peoples."

The second illustration is that of cooperation in an industrial community in San Francisco under the care and interest of local and national home mission boards of the Presbyterian church, the San Francisco Bay Cities Baptist Union, and the American Baptist Home Mission Society. The San Francisco Community Chest contributes to this work among the Russians, also the Board of Health, the Mission Branch of the Y. M. C. A., the Golden Gate Kindergarten Association, the San Francisco Music School, the Russian Language School and the Southern Heights Improvement Club. "Here is surely a sensible and successful illustration of what cooperation may mean to an industrial city neighborhood."

The spirit of cooperation in many of our cities and towns is manifested through councils of the churches or City Federations. "They promote cooperative evangelism, social service, world peace, civic betterment, law enforcement and various other projects. Either directly under the Council of Churches or by affiliated council, progressive religious education is promoted." The Toledo Council have the slogan, "Week-day Bible instruction for every public school child."

Great National Movements testify to the fact that the crusade is gaining ground. There is the Federal Council of Churches of Christ in America with a membership of 22,000,000 united in service. The Home Missions Council has for its purpose the promotion of fellowship, conference and cooperation among Christian organizations doing missionary work in America.

The Council of Women for Home Missions is the union of Women's home mission boards for service.

"The voice and life that puts the Gospel of the Kingdom into a community extends the ripples of its influence beyond vision, multiplies its power beyond the calculations of the mathematician, awakens forces that other generations will name and organize."

A NEW COMMITMENT

"There is opened up for the churches in their home missions today a fresh, a stimuating process, involving inquiry, search, adventure, and experimentation. . . . The engaging concern of Home Missions is with life, its release, its encouragement, its growth." Jesus said, I came that they may have life, and may have it more abundantly.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine humble sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

Short Life Sketches of Indian Pastors

PADRI YUSAF

By Rev. D. R. Gordon, D. D.

REV. PADRI YUSAL
Home Missionary at Minawali

IF THE history of the Christian Community of Talabpur village in Gurdaspur District were written up, it would make a fascinating volume.

On March 21st, 1888, thirteen persons were baptized by Rev. Aziz-ul-Haqq. Among these were an old man and woman, Gattie and Tabo, together with four of their sons. The three older sons were married, but the youngest of the four, Yusaf, the subject of our sketch, was a lad of twelve years. Old Gattie, who was seventy years of age at the time, died two years later, but his wife, Tabo, survived him by ten or twelve years.

When the writer came in contact with this interesting family. Yusaf was still a lad in his teens attending the Christian Training Institute in Sialkot, which he entered in the year 1891. After finishing his course there, in 1897, he entered the Theological Seminary and after finishing the regular course there, he was employed as a Mission Worker in Gurdaspur District, in the circle of villages known as Tibbar. He worked with faithfulness and zeal, but as yet he was not genuinely converted.

THE TURNING POINT

In the year 1905, one of the most blessed Conventions that we have ever had took place in Sialkot. Yusaf was there and he received a deep spiritual blessing. On returning home he gathered his people together for a prayer-meeting, and this prayer-meeting lasted almost all night. God's Spirit manifested Himself in a wonderful way. Sins were confessed and forsaken. Lives were made over. But one of the most blessed and far-reaching results of this revival was that Yusaf was led to decide to continue his pastorate of the recently organized congregation of Tibbar on a purely self-supporting basis. He did this and his work was marvellously blessed.

THE CALL TO THE FRONTIER

When the Synod required a man to take up its Home Mission work, Yusaf was chosen. It was a day not soon to be forgotten, when the call of Synod was presented and accepted by Padri Yusaf. Although the field to which he was called was in untried and very difficult territory, hitherto

almost untouched by the Gospel; and although his work in the Tibbar Congregation was most congenial and promising, yet the call to the Home Mission field seemed plainly to be of the Lord, and His servant made no effort to evade it. Our itinerating camp was at Tibbar at the time. The Congregation was assembled. The decision of their beloved pastor was announced. We all wept.

A FAITHFUL MISSIONARY

The preliminary steps of the Home Mission work of our Synod were taken in the spring of 1907. At the next meeting, held in Pathankot in 1908, Synod appointed one of its most promising young ministers as its pioneer Missionary. Like the prophet Samuel, when he looked upon Eliab, the attractive first-born of Jesse, and thought surely the Lord's annointed stood before him, Synod was greatly disappointed in this first selection. He never took up work in the Home Mission field at all, so another selection had to be made. Padri Yusaf was chosen.

He has for nearly twenty years successfully conducted pioneer work in that hard field, until at present there is a substantial nucleus of that which promises to be a self-supporting, self-propagating and self-governing Church in the not distant future.

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REV. GUNDA MULL

By Mrs. W. T. Anderson, Rawalpindi, India.

REV. GUNDA MULL
Home Missionary at Hafizabad

REV. GUNDA MULL is the second son of that unique pair which figured prominently in the early history of "Our India Mission," Elder Kanaya and his sagacious and faith-filled wife, Ram Dai.

This pair believed in education and allowed nothing to hinder them from giving the best available educational advantages to all their children. This with their remarkable sane and sensible oversight of them resulted favorably. They and their children's children rise up yet to call them blessed.

Gunda, as he was familiarly called, received his education in the Christian Training Institute, and desiring to further train for Christian service, graduated from our Seminary. He was ordained over a number of villages in Zafarwal District. This was under a plan of Presbytery by which the villagers were to pay, for the first year, one twentieth of the salary and

the Mission funds to pay nineteen-twentieths, the next year the villagers increasing to two and the next to three-twentieths, and so on. He tried faithfully to do his work, but his people feeling he was well provided for by the nineteen-twentieths of his salary, saw small necessity to worry about the one-twentieth. So they were with great complacency, giving practically, nothing at all.

At about this time an Indian evangelist of another Mission came into close contact with General Booth of the Salvation Army, and through him caught the vision of an Indian church entirely self-supporting. He became fired with this passion. He was invited to Zafarwal, where a Bible School for the workers and Bible women was in session. His whole message was, "Let us sacrifice our all to establish a self-supporting church." Under his impassioned appeals men and women in the employ of the Mission began giving up their support because it was from an alien treasury. They decided they must trust the Lord and look to their own Punjabi people for support.

Gunda and wife heard of these things, but looked upon them as quite fanatical and uncalled for. Moreover they set out for Zafarwal to do what they could to stem the tide of this fanaticism. As he walked beside the pony that carried her the twenty odd miles, they were suggesting to one another texts from God's word which would bring these conditions to a more normal and satisfactory state.

But like Saul of Tarsus, he too heard the voice. I so well remember in the first meeting after their arrival, how his head sank, drooping lower and lower, as, under Padre Ihsan Ullah's fiery message, conviction burned into his soul. After spending the whole night out under the stars, wrestling with the question, he felt it could be settled only one right way. Without his good wife's counsel, however, he would do nothing. In the morning he confronted her with the problem as he had come to see it: "Mother of Khalil, you have the burden of the five little ones in our home. Shall we or shall we not give up salary from Mission funds and trust in the Lord and our own people?"

This was no easy question. There were those villagers who were supposed to give two and one half rupees but were not even doing that, and now, she with her brood of five about her is asked to relinquish the twenty-seven and a half rupees which came so surely and so regularly every month from America.

He said to her "I have heard the Lord's voice calling me to this. I feel it is His will. What do you say?" And her brave and faith-filled reply came with almost no hesitation, "When have I ever hindered you from doing that which is God's will? They who trust in the Lord shall never be put to shame." Thus Gunda Mull became the pioneer of self-support. And while there were times when he knew not whence were to come the necessities for these five little ones for the next day, yet the handful of meal and the oil never quite failed from the barrel and cruse. Many times he has recounted to me how in answer to their cry when endurance seemed ready to fail the Lord sent

the supply, oftimes in strange and unexpected ways, causing them to praise and glorify Him, and enable them to go on from strength to strength.

After staying some time thus with his village congregation he was called to our most aristocratic and fastidious city congregation, one somewhat ridden with the pride of their superior caste, inclined to be a little factious and hard to please. They had always paid Rs. 100. He asked the source of this money, and said if one rupee was from Mission funds or even from individual missionaries there in the station, he would not accept. He advised them to consult together and let him know how much they themselves unaided could pay, and he would give his reply. This they did and sent him word it would be Rs. 23. He accepted and remained their satisfactory pastor for years. Year by year they increased his salary, as they learned the blessing of giving. Before he left he was receiving Rs. 50.

He became for the whole of the Punjab and even further afield the apostle of self-support, being called here and there almost over all India to encourage the beginning of this work in many diverse places.

Thus he and no less his brave wife became a benefaction to the whole Indian church and the praise of the glory of the grace of our Lord and Saviour Jesus Christ.

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THE REV. B. SAMUEL
of Hafizabad, Gujranwala District, India

By Rev. M. M. Brown, on furlough, New Concord, Ohio

REV. B. SAMUEL, Home Missionary under the Synod of the Punjab, lives in Hafizabad, in the Home Mission field, in Gujranwala Civil District, Punjab, India. His age is somewhere between 40 and 45 probably, though it cannot be definitely ascertained owing to the inaccurate methods of keeping birth records.

B. Samuel was born in the village of Trigari in Gujranwala District, only a few miles from the City of Gujranwala. His parents were converts from the Churah community and were absolutely unread. The Pastor of the Congregation at that time was the Rev. Faqira Mal under whose shepherding Samuel was raised. His first initial B. stands for the name Buddha. It may have some reference to the name of the founder of the Buddhist religion, which although entirely eradicated from India proper, still has left traces of its influence in names and customs. The Christian name, Samuel, was assumed after he had gone to school, which is rather a common thing, the desire to have a more out and out Christian name.

After some years in school, it was thought that he could be of use in teaching in some of the many primary schools which in those days were being established by the mission. He was tried in several of these but made a failure every time, until it became rather a problem as to what use to make of him. He was willing enough,

REV. B. SAMUEL
Home Missionary at Kaleke Tehsil, Hafizabad

and tried hard too but seemed to lack the administrative ability. While the missionaries were trying to think what they could do with him, so that he might have employment and earn something for himself and perhaps to help in the support of the family, who were very poor, and also that he might be of use to the cause after the expense and effort spent on his education so far, a new doctor arrived on the field and after his first year's language study was posted in the District of Sargodha to begin medical work. The doctor needed helpers some of whom he was willing to train himself, and so the suggestion was made that perhaps Samuel might be able to find a job and possibly make good. So the doctor was written to and the good character of the boy was attested, but nothing said about his former failures. There was no need to mention them as this was an entirely different proposition.

However, when he arrived at Sargodha, his willingness was manifest from the first, and his straightforward open character, and strict honesty soon gave him standing. Then too he had found his niche and was an enthusiastic and competent student from the very first day. Others came and went, some better, some worse, but Samuel was the standby, quiet, faithful, dependable, the right hand man.

He became a keen trustworthy compounder, and in time was a keen diagnostician, sometimes seeing through a case which nonplussed the doctor. His great ambition was to go to a medical school and take a full course in medicine and surgery as several of his colleagues had done, but on consultation with a competent eye-specialist, this idea was abandoned, as he had only one good eye and it was feared that the strenuous work needed in a fully equipped hospital and medical school to pass the course, might go hard with the one eye and cause the loss of that too, which would be calamitous.

So Samuel stayed on, faithfully doing his work and becoming almost indispensable to the work of the doctor. The ideal kept before the workers in the medical work was, that this work was only a means to an end and that the real purpose of all missionary work is evangelistic. The preaching of the Word was made a definite and constant goal in all cases. No one

was to have medicine until he had first heard the message. This preaching work was done by all in turn each worker having his place. Often too, outside the clinic hours men and women would come, sometimes only to inquire and ask questions, and sometimes to object. Samuel developed into a good Bible student and he and the doctor would often go out for preaching work aside from the clinic work. They found that every question, and every objection that would be made could be satisfactorily answered from the Bible if only they knew where to find it. This stimulated Bible study, and Samuel became not only a preacher to the non-Christians but a splendid worker among the Christians too. He would sit down with a most unpromising bunch of Christians and always succeeded in getting them interested and in bringing home to them a lesson from the Word.

His interest in evangelistic work grew until he finally made the decision to study Theology. He was sent to the Seminary by Gujranwala Presbytery and he passed the course with satisfaction to all. Not long after, the Synod of the Punjab elected him as one of its missionaries to the Home Mission Field within its own borders, and gave him charge of a mission district. He has served with distinction as an officer in his own Presbytery of Gujranwala and is always listened to with respect when he speaks on the floor of the Synod.

There are several such men in the Synod who are of such reliable sterling character that we feel in case anything should happen to cause the Missionaries from abroad to leave, these men would shoulder the burden and carry on the work of the church in a way that would glorify their Lord.

SCIENTIFIC KNOWLEDGE OF ALCOHOL

Perhaps the task which is paramount in our work in India is that of giving to our youths an adequate knowledge of the properties of alcohol and the harm narcotics exert on our bodies. Great ignorance prevails on this subject in India as well as in other lands. Very few recognize that it has been proved by Scientific Research that human efficiency is impaired by alcohol even in so-called moderate amounts. We also need an enlightened conscience on this matter so that the makers of our laws may be able to appreciate the facts concerning the evils that come to nations through the use of these poisons. The mothers of the land need to be aroused to the awful injury done to their little ones by the constant use of doses of opium.

In addressing College students concerning the properties of alcohol and its effect on the body, how often have we heard "We are taught mathematics, languages and science most carefully. We pass stiff examinations in all these subjects but we regret to say that we have not been taught concerning alcohol nor its effect on our bodies." Our work is therefore of great importance in arousing the young people, especially the students of the land, concerning the necessity for this knowledge. Once we have an enlightened conscience on this subject our question has been practically solved.

—From the Annual Address of Mary J. Campbell, President of National W. C. T. U. of India.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

CHRISTIAN TEACHERS' CONFERENCE

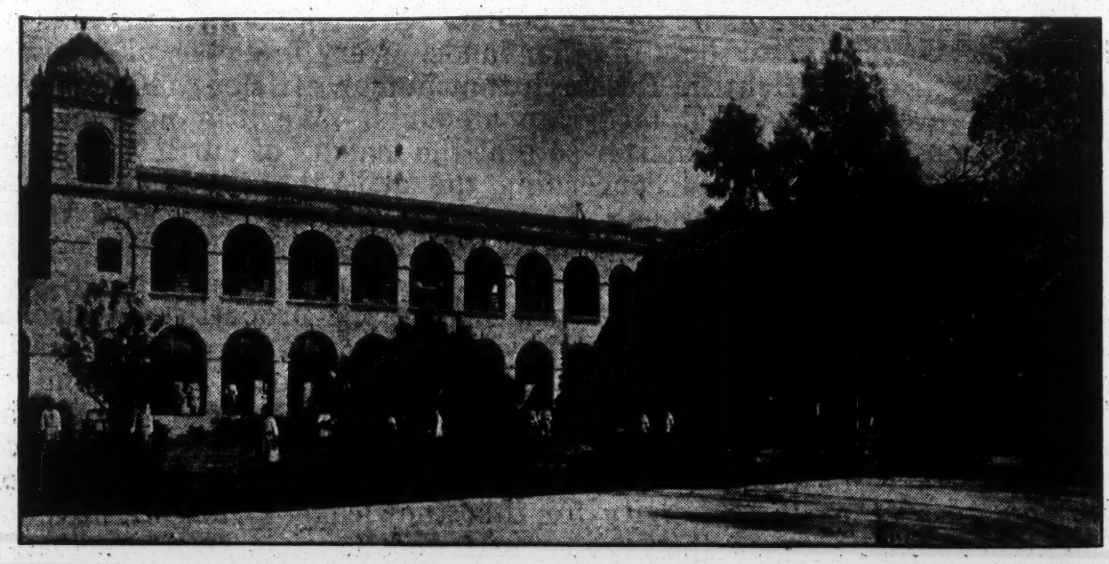
By Miss Willa Ramsey
Avalon High School, Pathankot, India

If we could have looked into many of the trains going towards Lahore recently we would have seen groups of women who were conspicious among the other women traveling in the "Ladies Only" compartments of the trains because they were clean and neatly dressed. These were teachers on their way to the Christian Teachers' Conference which was held this year at Lahore.

As Lahore is the capital of the Punjab and a center there were delegates from Baramúlla in Kashmir, Delhi and Saharanpur as well as all parts of the Punjab. There was an enrolled attendance of 334, besides many visitors. Of these, 212 were from outside Lahore and 122 teachers enrolled from Lahore schools. This enrollment was from 58 schools, 48 of which were Mission schools and 10 were Government schools. Those from Government schools outside of Lahore were, almost without exception, Christians.

Very few schools could have accommodated so many but Kinnaird High School certainly entertained us royally. This school should not be confused with Kinnaird College. Both are in Lahore but Kinnaird High School is under the Zenana Bible and Medical Missionary Society, an interdenominational society of Great Britain. This school shares with Alexandra, the C. M. S. High School at Amritsar, the honor of having been founded 50 years ago and these are counted the best two High Schools for Girls in the Punjab.

Since the University of the Punjab and several colleges are located in Lahore the program committee had the opportunity of securing specialists in various branches of education as speakers. One address that was especially enjoyed was on, "Grading and Promotion according to Modern Methods." Another was on, "The Effect of Geographical Conditions on the Political Situation in India." Miss Simon, the head of the Health Centers established by Government throughout the Punjab, gave a lecture on, "The Power of Suggestion." As they



PART OF THE DORMITORY OF KINNAIRD HIGH SCHOOL, LAHORE, WHERE THE CHRISTIAN TEACHERS' CONFERENCE WAS HELD NOV. 24-27, 1928

have electricity in Lahore we were able to have two lantern lectures, one on the Great Canals of the World and the other on the History of Lahore. The latter made the afternoon excursion trips to places of historical interest even more interesting because the history connected with them was fresh in our minds. Besides visiting beautiful old gardens and ancient tombs, we visited the Zoo and a weaving and dyeing factory. On these excursions, in the dining-room and between sessions, the meeting with old friends and the making of new ones from among those engaged in the same kind of work, was an enjoyable part of the conference.

The Devotional Hour each morning was led by Miss Nora Bashir Din, one of Avalon's "Old Girls," who also taught in Avalon several years after receiving her B. A. and Training Certificate, and who is now Head Mistress of our Girls' Boarding School and Training Department in Sialkot.

On Sabbath we attended the local churches in the morning and afternoon. At night, a very impressive Consecration Service was held, led by the President of the Conference, Miss E. Josephine Martin.

I am sure everyone who was privileged to attend went back to her work refreshed and inspired to new efforts for the girls of the Punjab.

A VILLAGE TEACHERS' INSTITUTE

By Mrs. D. R. Gordon

Gurdaspur, India

The Village Teachers' Institute of the Mission Schools in Gurdaspur District was held recently in the village of Rawal Pindi* about six miles from Gurdaspur. This was the fourth Annual Meeting of the Institute, and much the most interesting and entertaining of them all.

(*) The above named village, Rawal Pindi, is not to be confused with our large city to the north, of the same name.

The presiding genius of the village school in this particular village is a remarkable man. He was converted from Hinduism only about two years ago. His name is Deena Nath. Although he had read up to the Entrance Standard, he had no training whatever as a teacher. As a pure make-shift in order to give some kind of employment to a new convert, he was sent to teach in this school, as an assistant teacher. Although Rawal Pindi is a purely Mohammedan village, yet Deena Nath has completely captured the hearts of its people. They love him, respect him, and are willing to do almost anything for him.

The school, which was an insignificant, struggling little affair two years ago, has grown till there are now over one hundred fine little well-dressed, well-behaved, bright boys. Three teachers are required to look after them.

THE INSTITUTE

The Institute proper lasts for two days. Some forty teachers attend. The village which invites the meeting, makes all arrangements for it, and entertains all these teachers in right royal style. A "shemiyana," (open tent without sides) and large floor cloth had been borrowed for the occasion. Strips of bright colored tissue-paper profusely decorated the whole school premises. The yard had been swept clean and mats had been spread. The crowd must have numbered three or four hundred. The women and children even were in evidence, sitting on the roofs of the near-by houses.

DISPLAY OF INDUSTRIAL WORK

The Exhibit of handiwork by the teachers and their boys was full of interest. Map-drawing, map-weaving, free-hand drawing of birds, animals, and people were exhibited. That of one of the teachers, a Mohammedan, was perhaps the most useful of all. He had woven the beautiful turban that he was wearing, and in the midst of his address, he held

up to view a large roll of "niwar" (heavy braid about two inches wide), enough to weave a single bed, which he had made during scraps of time out of school hours. It was an object lesson to all, to make use of their spare time.

FINE ADDRESSES

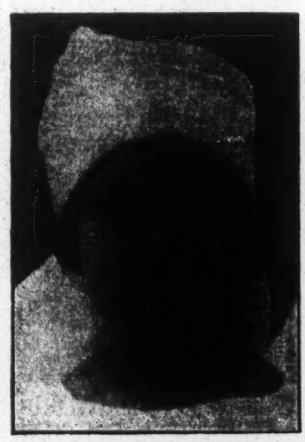
The addresses by different ones selected months before from among the teachers, were interesting and instructive. One was by Deena Nath himself on "Female Education," and will probably appear in our Synod's paper, "Al Shahid." But perhaps the most moving address of all was a very brief one, made by Mr. Bashir-Ud-Deen, B. Sc., B. T., Head Master of our Dhariwal Mission High School. His own old teacher, Vilayat Khan of Oogru Khaira, made his brief address, and Bashir-Ud-Deen, in well selected words, referred to the fact that he himself had once been a small boy in an exactly similar position to the other little boys in the audience, even in the same District, and that God had greatly blessed and prospered him and brought him to his present position. The effect was moving on both my husband and myself, because there he stood, a living example of the grace and goodness of God, which had been taking place right before our eyes, ever since he was born on October 10, 1898! There he was, every inch a real man, a good man, a good Christian, and occupying a very responsible and important position.

We were sorry not to be able to stay for the entire program. But what we saw and heard of it filled us with courage and hope for the future. From the opening devotional exercises, conducted by Padri Barkat Masih, Pastor of the Sekha Congregation in whose bounds the Institute was held, clear through to the prize-distribution, everything was exceedingly interesting and helpful. And one of the most gratifying features of it all was that it was entirely planned and carried out by the District Mission School Inspector, Mr. Caleb, assisted by his staff of village school teachers and other well-wishers of the work, without any help solicited from the Mission or Missionaries.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

ALABASTER AT ASSIUT



MISS GOMER MONSUR
The first graduate from the Training School for Nurses, Assiut, Egypt.

Several years ago a bright little Egyptian girl came as a pupil to the Dr. Carrie Buchanan Boarding School at Luxor. Her mother was a widow, there were two younger brothers and the family were so poor that had it not been for the Mission School, Gomer would have grown up, to join the multitude of illiterate women of Egypt.

Lessons were not difficult for Gomer. Each year she was promoted. Each year a scholarship fund for her stay was sent from America. Meanwhile an uncle was helping to provide for the younger brothers and the entire family was glad to think that Gomer would soon be able to become a teacher. But as the time for her graduation approached, Gomer was not planning to take up the work of teaching, for which she was qualified. The subject of her graduation essay was, "The Life of Florence Nightingale," and in her heart there was forming a purpose, facinating, thrilling, daring; she, too, would become a nurse, she would be the Florence Nightingale of Egypt.

She heard that the Mission Hos-

pital at Assiut wanted pupil nurses, but so far, no girl who had taken a diploma had ever been willing to enroll for the three years of training.

In the face of the opposition of all her family and of most of her friends, Gomer asked to be allowed to start training.

The uncle promptly informed the family that no longer would there be any help from him. He declared himself in no uncertain terms. Here was a girl ready for honourable work and she had chosen to become a servant. The school from which she had graduated would pay her salary as a teacher, and instead, she had chosen to wait upon sick people, disgracing the family.

Let her go her ignoble way, but for the brothers, no further help from him. Thus spoke the uncle, and for once Gomer faltered.

Not for herself would she have hesitated. With the vision of her great ideal, she could face anything, but the responsibility for the little boys was a heavy one and in Egypt little boys come first.

Fortunately, one of the doctors at Assiut heard the story. He wrote it to some loyal friends in America, and they did not fail him.

The funds to put the brothers, as boarders, in the preparatory department of Assiut College were provided and Gomer with a light heart started her training.

Of course her path during the next three years was not easy, nor always a smooth one; there were still difficulties to be faced, but never did she regret her decision to devote her life to nursing.

Much could be written of her faithful service, of her love for Mohammedan patients, of extra time, cheerfully given for evangelistic work.

Last spring, as usual at Commencement time, a temporary platform was erected in front of Alexander Hall, for the graduating exercises of Assiut College. The front of the building was decorated with flags of Egypt and America. The audience was a large one composed of men and women of every class. It was impressive as it is every year, to see the diplomas presented to each member of the large class of boys graduating from the College. Following this, as in other years, the girls graduating from the Pressly Memorial Institute received their diplomas, the long line of white clad figures extended right across the platform. Then there was a change in the program. Something happened that never had happened before. One slight girl came forward all alone, and Gomer received her diploma, the first Egyptian graduate nurse of Assiut American Mission Hospital. Sitting in the large audience I thought of all the hard things Gomer had gone through to come to this moment. I remembered those good friends at home who had sent the money for the little brothers, the money that made Gomer's training possible, and I liked to think of it as an Alabaster box of precious ointment, broken in Egypt for the Master's sake.

We read in the Bethany story, that the house was filled with the odour of the ointment, and the story of Gomer has gone all over Egypt.

Last year another girl started training, this year four others have come. The Training School for educated Egyptian nurses, long hoped for and needed, has become a reality. Thus has begun a new chapter, bright with promise, in the history of the service of the Assiut American Mission Hospital.

In presenting Miss Gomer Monsur for the Certificate of Trained Nurse, Dr. Russell said:

"It is a great honor to give today, for the first time, a Certificate of another kind.

"The young Egyptian woman upon whom this Certificate is conferred is a graduate of the Luxor Girls' School, having received there a diploma such as has just been here awarded to the graduates of the Pressly Memorial Institute.

"Since her graduation from the school she has spent three years in training in the American Mission Hospital at Assiut. There she has had, in addition to practical experience in the wards, regular and systematic lessons and lectures. She has successfully passed the prescribed examinations, and is entitled to this certificate as a Trained Nurse.

"Nursing has, in these times, become a most important part of modern medicine. No matter how learned and skillful a physician may be, he cannot give the patient proper treatment unless he is aided by an educated nurse qualified to carry out the prescribed treatment according to modern scientific methods. Often the best efforts of the physician are set at naught by incompetent nursing.

"In presenting this excellent young woman to you today, it is a pleasure to announce that there are several more young women who are now studying the prescribed three-year course of training in the American Mission Hospital at Assiut."

SUDAN

Mrs. D. S. Oyler, Editor

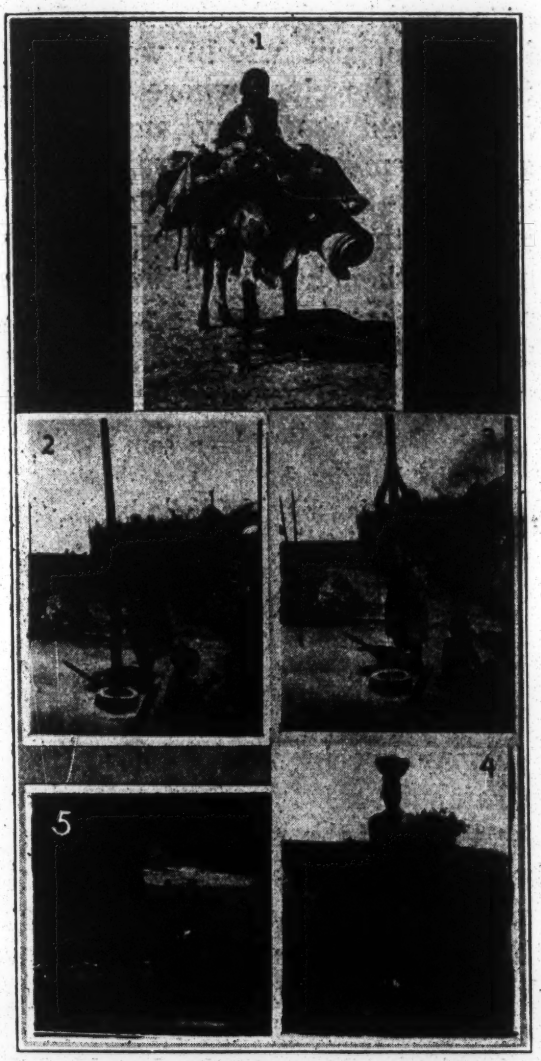
THE NATIVE PERAMBULATOR

By Mrs. J. S. Maxwell.

Usually I look out on these Nuers and I think, "My, if I had to live as they do, I could never be the least bit good;" but this afternoon I feel a little envy springing up in my heart, and all because of the native perambulator. Do you imagine that it is made of so much finer material, that it is so much more beautiful, or so much more efficient than anything to which we have access? No, none of these. One of Sudan's dust storms has just passed our way. Surely, it isn't rightly named "dust storm", for it isn't dust—it's the charred grass that is left on the swamps after they have been burned and have dried all through a tropical dry season. Then some afternoon in April when everything seems to be thoroughly heated through, and all out-doors is perfectly still, you look far off to the horizon if perchance you might see the beginning of a dust storm, and there is the great, black cloud rolling up. We watch it across the swamp till it comes to the opposite river bank. By that time the accompanying wind has struck us, and the odor of the dust, and we hurry to close the two or three precious glass windows, to let down muslin curtains over the other doors and windows, and to cover any food that may be uncovered. Then, after the wind has blown this black dust into every crack and crevice for half an hour or more, until it has spent itself, we begin to dust and sweep. And if you tried to get that dust *off* and *out* of a whole house, you, would groan and say, "Oh, why has the white man burdened himself with tables and chairs and books and magazines, and dressers and beds and kitchen cabinets and stoves? My kingdom for only a perambulator!" For the Nuer woman has taken her perambulator into her *tukl*, closed its one door, and when the storm is over, she emerges from her house not any blacker than when she went in, and not being the possessor of any of the above mentioned articles she has no dusting to do. But poor black Nuer woman! I wont envy her long; for after the cleaning is over, I lift my eyes to look again, and I see her carrying burdens that I know nothing of. So, let's rejoice that she has her perambulator.

Here comes one now, in fact, three of them, each on the head of a woman, and a cry, well known to the heart of every mother, is coming out of one of the perambulators. It seems to say, "Take me out of here, take me out of here; I'm so tired lying in this thing

and jigging along on the top of your head." But the mother gets out the baby's rattle—guess what it is—not a dainty white celluloid one with a pretty blue bunny on it, nor a gay colored red one—but a little old brown gourd, in which the dry seeds make the noise. Its Nuer name



A NUER MOTHER'S DAILY DUTIES

1. Native travelling in Kordofan. 2. Pounding dura, Nasser. 3. Pounding dura, Nasser. 4. Anuak woman, Nasser, with large gourd full of dura which she is taking to market. 5. Getting the noonday meal, Nasser.

sounds as though it were just made for a nursery, "yig-a-yik"; say it over several times and see if you don't think so too. It isn't given to the baby, but the mother makes the tune with it (and it's a real art to do it the way they do) while she sings a lusty lullaby—so lusty that you wonder if she isn't trying only to drown out the baby's cry rather than to quiet him.

This perambulator is a very simple piece of furniture—just an oblong basket with a flat bottom, made after the style of wicker furniture. In the bottom of it is laid a piece of cowhide, and this must be a very nice piece, for not "any old thing" will do for baby. When travelling, over the top is placed a mat, woven of swamp grasses. To us it would seem that this mat was to protect the baby from the sun and keep out the flies, but knowing how full their hearts always are with fear of the evil eye, we wonder if it doesn't serve, also, to protect from this, though they tell us that it takes something like a cloth to keep out the evil eye. This perambulator meets with our approval as much, if not more than any other Nuer custom, for the baby does sleep in it during the day. Alas, if only they would extend the practice into the night, but mother puts the baby on the floor beside her at night, and on the same small floor is a fire to smoke out the mosquito, and many a Nuer baby has thus been burned.

Perhaps the most commendable feature of this basket is that it isn't only a perambulator, but it serves as grain wagon and moving truck. If there is *dura* (kaffir corn) to sell, the mother fills the basket half full of *dura*, puts the skin on top of the *dura* and baby on top of this, then covers all with the mat, and away they go to the Arab merchant to sell the *dura*. Or, when they move from their summer home to their winter home, for the Nuers though poorer than the poorest, have two homes; one, where they reside during the rainy season and raise their *dura*, the other, the dry season home, beside the river where they catch their year's supply of fish. And when they make this move, the perambulator is filled with water jars, cooking vessels and gourd dishes, and is carried on the

mother's head, while baby is carried in father's arms.

Of course the occupant is the chief interest of this perambulator, just as the family changes house into home. And the little chubby black babies that are carried in these baskets, as they jog along on their mother's heads, are just as interesting and as cunning as the sweet clean white ones, swathed in spotless white woolens and riding in a beautiful Lloyd perambulator. The other day I saw one of these precious little ones, dressed in her God given clothes and sitting on her mother's lap, while mother was pushing cornstalks into the fire and stirring the boiling porridge. It is rather difficult to compare a black face to a flower, but this little face with its regular features was so innocently sweet that, had it been covered with pinkish white skin, I would immediately have said, "What a dear little rosebud face!" Instead, I said to the mother, "I would like to tell you what a fine baby you have, but I know you are still afraid of such remarks"—afraid lest the evil eye see the beautiful child and in some way mar its beauty, either by way of sickness or calamity. The mother has heard a good deal of the Bible teaching for six or eight years, but only recently has she come out on Christ's side and been baptized, and still she isn't many steps away from the Door of Heathendom, and Satan sends Fear farther out into Christ's territory than any other servant to gain back his former adherents, and he seems to do harder and more effective work than any other ten servants. So the mother replied, "O no, she's a bad baby, and look at her older sister—the evil eye has eaten her body." And the sister had grown very thin from sickness but we rejoice that this mother was far enough away from her heathen door that she wasn't taking this little girl to a native medicine man, but was bringing her to the mission clinic for treatment. Over this land there are hundreds of babies as sweet and as pretty as this little one, sitting on her mother's lap, laughing and cooing at everything, but not many of them have been put within walking distance of the place where the Gospel is preached every day, and we don't get to them nor they to us, though in the course of a year by one means or another the Lord does bring a good many of them here with their mothers and other relatives. May we look through our eyes of faith to the time when some of these mothers will say:

"I have a little child—a son,
And I imagine he
Is something like the little boy
Christ used to be.

And when my son has grown a man
Of strength and courtesy,
O Jesus, may he then as now
Resemble Thee."

Some day in one of these native perambulators will lie the Paul and the Peter of the Nuers, and they will be on fire for their Master and will, go through the hot, dry months and through the summer's rain and mud from one end of the Nuer country to the other proclaiming the Way of Salvation. Pray ye the Lord of the harvest to send forth Nuer laborers into the Nuer vineyard.

I should like to write of the precious Anuak baby and his mother, who doesn't use a basket but carries her baby on her back in a skin, but this is another story. However, include him in your prayers, and pray the Lord of the harvest to send forth Anuak laborers into the Anuak vineyard.

ABYSSINIA

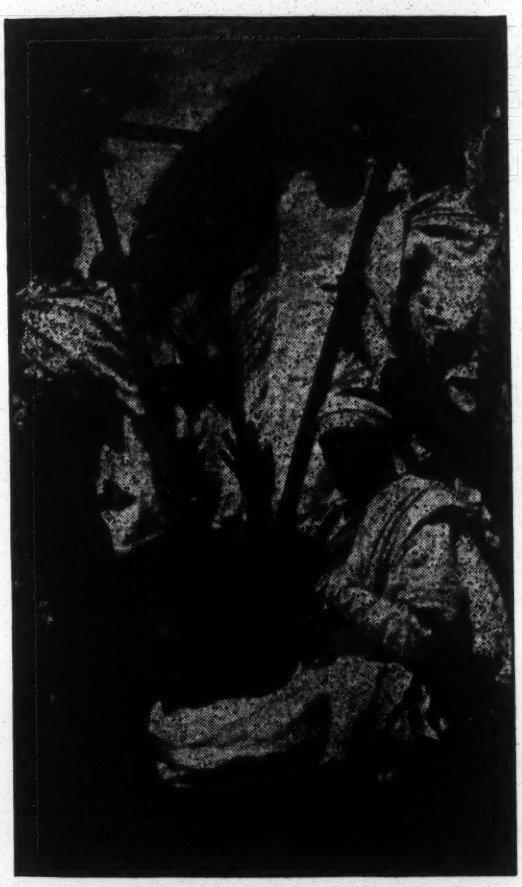
Mrs. Fred L. Russell, Editor, Addis Ababa

THE "SINGING PRIEST"

By Mrs. F. L. Russell,
Addis Ababa, Abyssinia

"Awake psaltery and harp.
I will sing, yea, I will sing praises."

There was in the village of Nekempti a "singing priest" of the native Coptic church who went about singing chants and holy songs to the accompaniment of his harp. The harp is the traditional one on which David played for Saul. Why, it *must* be the same one for it bears the spear mark



CONVERTED PRIEST WITH HARP, NOW PRAISING THE LORD

of Saul's spear thrown in jealous anger at the young harpist! The words of this "singing priest" were in the ancient Giez language—understood neither by himself nor his listeners.

But—the word of God is sharper than a two-edged sword—and this "singing priest" came to hear the Word through the Swedish missionaries, and its power cut away his old superstitions and beliefs and he came to know and love Jesus as his Savior.

Now he still sings but what a difference! In his own language he sings to the people crowded around to hear his harp, the story of Jesus and His love for each one of them, sings of the glory and power of a Living God, sings of His death on the cross to save sinners—to save each of his listeners.

Truly the Word shall not return void but shall accomplish that whereunto He sent it!

"WELCOME HOME"

By Miss Isabel Blair, Sayo, Abyssinia

As I write this I am thinking particularly of old friends in Chartiers Presbytery and the new friends out in Colorado and Nebraska among whom I was at this time last year. How glad I was to be at home and tell you all I could about your work out here in Abyssinia. You were all so good to me and fed me so well that when my Abyssinian friends saw my pictures they did not recognize me. However, I lost the extra pounds on the ocean and am now the same as when I left Sayo, so the Abyssinians feel quite at home with me again.

We had a fine trip out and you can all be proud of the short term teachers you sent this year to Egypt and the Sudan. After twenty-seven days together, we felt like old friends and it was hard to separate at Port Said. Miss Ethel Forbes of Pittsburgh, who is visiting our Mission Stations, joined us at Naples and came all the rest of the way to Sayo with me. Besides Miss Forbes, Rev. and Mrs. Paul Smith of Nasser, Sudan, and Miss Lyda Boyd, going to Khartum, were with me all the way to Khartum. We came via Port

Sudan. It was hot on the train, but not so dusty and dirty as we expected, as there had been some rain and pools of water stood on the desert sand beside the railroad tracks.

We left Miss Boyd in the Girls' Boarding School in Khartum North and after a week's visit with our missionaries in this important center, we joined Rev. and Mrs. Heasty of Doleib Hill and Misses Huffman and Soule of Nasser aboard the White Nile boat on September twelfth. In spite of sticking on sand bars for hours and having a few stops for engine repairs, we made the trip to Gambeila in good time. We broke one record—we did not have to tie up once at night as there was a bright moon and our pilot was brave. These Arab sailors feel that a missionary is a regular Jonah and the first of our trip looked as though this were indeed true, but we were very glad that they did not feel called to throw any of us overboard, as the river is full of crocodiles.

At Malakal, we met a Shulla young man who used to be with our Mission, but who is now employed in a government hospital. He says there is no church and no Mission at work there and hopes our people will send someone. On Sabbath he usually walks over to Doleib Hill to church—an hour's walk. How many of you would like to do that? He says he is teaching the Shullas who come to the hospital about Christ. Let us remember Nuida in our prayers.

After leaving both Doleib Hill and Nasser, Miss Forbes and I had most of the boat to ourselves. I was surely glad to have her with me, otherwise I would have had those last few days almost alone. The morning we arrived in Gambeila, we were up about four or four thirty I think. It took quite a while for the boat to get up around the bend to the bank, as the current there is very swift. Before long I saw three familiar Abyssinian faces among the black Sudanese on the bank, and not long after Mr. Kenneweg came aboard. Soon we were settled on our mules and on our way to Sayo. Late that evening we arrived at the foot of Mount Lilmo and climbed by moonlight which is much cooler than sunlight.

About the middle of the next morning, I began to see more old friends. At the bridge across the Sacko River was Irrena who used to be one of Sayo's teachers. A little farther along, we met Gidada, the blind man, and his brother with smiles from ear to ear. Next came our horse boy with fresh animals for us to ride and with him was another with a big lunch-basket—a welcome sight. As we sat down for lunch, up dashed Dr. Daugherty with a hearty greeting and a healthy appetite. Very soon we were on the road again and here came Otto Tafarra, riding out after clinic work was finished, to meet us. As we drew nearer to the station, our numbers increased for it is quite the thing in Abyssinia to walk out the road to meet returning friends. Most of the school boys and girls had taken the wrong road and had a run across the fields to catch us. It was like a big happy holiday with everyone's face shining and clothes all white and clean.

As for me, I had a lump in my throat almost as big as when I saw my family on the dock in New York. Well these out here are part of my family are they not? Surely they are part of that great family of God to which you and I belong. Many of them are like brothers and sisters to me and I hope they are to you too. And so I came back to my little brown home in the west of Abyssinia. Glad to be back and full of happy memories of my year in America. With this letter I want to send you all a hearty invitation to come and visit us here in Sayo and see for yourself the work that you are doing. The latch string is always out for United Presbyterians. Ask Miss Ethel Forbes if this is not so. Sincerely yours,

Isabel Blair.

Women's General Missionary Convention

Philadelphia, Pennsylvania, June 14-18, 1929

Convention Theme: "Here Ye Him." Matt. 17:5

Officers: President, Mrs. W. M. Hopping; First Vice President, Mrs. Earl Miller; Second Vice President, Mrs. S. B. Copeland; Treasurer, Mrs. J. B. Hill.

Friday Evening, June 14th, 7:30 O'clock

Mrs. Earl Miller, First Vice President, Presiding.

Devotional Service.

Greetings from Philadelphia, Pa.—Mrs. George Patterson, Chairman Local Executive Committee.

Response—Mrs. J. D. Sands, President Women's Board of Directors.

Music—Convention Song, Psa. 96, "The Universal King."

President's Address—"Hear Ye Him." Matt. 17:5.

Special Music.

Presentation of Local Executive Committee.

President of Women's Board of Directors and Editorial Staff of **The Womens Missionary Magazine,** and **Junior Magazine.**

Presentation of Home Missionaries.

Presentation of Foreign Missionaries.

Announcements:
Credential Committee.
Local Committee.

Prayer and Benediction—Rev. T. C. Pollock, D.D.

Reception.

Saturday Morning, June 15th.

9:00—Morning Prayer—Miss Jane Smith.

9:10—Business:
Reading of Minutes.
Adoption of Program.
Report of Credential Committee.
Roll Call.
Appointment of Committees.
Music.

9:40—Reports:
Recording Secretary.
Statistical Secretary.

10:15—Review of Finances:
Treasurer's Report.
Financial Secretary's Report.
Parsonage Secretary's Report.

10:45—Discussion of Reports.

11:00—Quiet Hour—"Call to Separation"
Miss Jean Morrison, India.

11:30—Messages from Egypt.

11:40—Open Hour.
Announcements.

Saturday Afternoon, June 15th.

1:30—Devotions.

1:40—Womens Missionary Magazine:
Financial Report, Mrs. Fannie Moore.
General Report, Mrs. John P. White.
Junior Missionary Magazine:
Financial Report, Mrs. W. R. McMunn.
General Report, Mrs. J. M. Heagan.

2:20—Reports:
Foreign Secretary.
Home Secretary.
Freedmen's Secretary.
Indian Work Secretary.

3:20—Discussion of Reports.

3:30—Quiet Hour—"Call to Fellowship."
Miss Jean Morrison.

4:00—Junior Pageant.

Saturday Evening, June 15th.

Thank-Offering Night.

Mrs. O. H. Milligan, Presiding.

Sabbath Morning, June 16th.

Worship with the local Churches.

Sabbath Afternoon, June 16th.

3:30—Memorial Service (Arranged by the Board) In Memory of Mrs. Andrew Watson, Mrs. E. E. Campbell, Mrs. Robert Stewart, and Mrs. W. B. Anderson.
Communion Service—Rev. T. C. Pollock, D.D., in charge.

Sabbath Night, June 16th.

Foreign Mission Night.

Mrs. H. C. Campbell, Presiding.

Monday Morning, June 17th.

9:00—Morning Prayer.

9:10—Reading of Minutes.

9:25—Reports:

Thank-Offering Secretary.

Literature Secretary.

Young Women's Secretary.

Junior Secretary.

Temperance Secretary.

10:25—Review of Interdenominational Study Book—"From Jerusalem to Jerusalem."

11:00—Quiet Hour—"Called to be Learners."—Miss Jean Morrison.

11:30—Messages from India.

Monday Afternoon, June 17th.

1:30—Prayer and Praise.

1:40—Review of Home Mission Study Book, "The City's Church."

2:20—How get our women to take the Missionary Magazine.

2:40—How make Missionary Programs Interesting.

3:00—Quiet Hour, "Call to Vision," Miss Jean Morrison.

3:30—Relay Conference:

Women's.

Young Women's.

Junior.

Topics for Discussion:

Thank-Offering, Mrs. O. H. Milligan.

Literature, Miss Elizabeth Milligan, Miss Heagan.

Temperance, Mrs. Harriet S. Boobyer.

Monday Evening, June 17th.

7:30—Home Mission Night.

Mrs. Ada Kerr Wilson, Freedmen's Secretary, Presiding.

Assistants, Mrs. William S. Cook, Home Secretary; Mrs. J. French Kerr, Indian Secretary.

Tuesday Morning, June 18th.

9:00—Morning Prayer.

9:10—Reading of Minutes.

9:25—Reports:

Annuity, Mrs. H. C. Campbell.

Women's Association.

10:15—Reports:

Committee on Resolutions.

Place.

Credential.

Nominations.

Roll Call.

Election of Officers and members of Board of Directors.

Tuesday Afternoon, June 18th.

1:30—Devotions.

1:40—Awarding of Silver Cup.

2:00—Messages from the Sudan.

2:30—Building Bridges:

1. To the Alien.
2. To the Negro.
3. To the Mountaineer.
4. To the Indian.

3:00—Quiet Hour—"Call to Triumph." Miss Jean Morrison.

3:30—Report of Tellers:

Introduction of New Officers.

4:00—Question Box.

Tuesday Evening, June 18th.

7:30—Devotions:

Address—Rev. Glen Reed, Sudan.

Consecration Service.

Benediction.

"Mine be the reverent, listening love,
That waits all day on thee,
With the service of a watchful heart,
Which no one else can see." —A. L. Waring.

A MESSAGE FROM THE SECOND VICE PRESIDENT

With the 1929 W. G. M. S. Convention just ahead, what conditions do we United Presbyterian women face that were not before us last year? As citizens, we see the possibility of an administration which gives promise of righteous law enforcement,—may we not be disappointed!—while last year, we faced an uncertainty, and a fear that God would in no way be enthroned in the White House.

As members of our denomination, we face what seems to be the greatest tragedy we have yet encountered. The recall of our missionaries may appear to those of us who are not in close contact with any who have been recalled, as merely a bad dream from which we shall soon awake; but we must face it as a stern reality, and as an effort on the part of the Foreign Board to administer their trust fairly and honestly, and to inspire in us a confidence that will produce payments in keeping with our convictions, and an administration of funds based solely on available sources of income. Let us try to use the whole of our influence as women to measure up to the standard expected of us,—not by the W. G. M. S., nor the Foreign Board, nor our position among the denominations,—but by God Himself.

Then as delegates and visitors to Philadelphia, we face a new personnel in the hostesses, officers, and other delegates. In this lies the possibility of much blessing or of a mere formal going through the motions of a convention. The difference must rest, in part, in the hands and hearts, not only of those who go to Philadelphia, but also those who "remain by the stuff." Through the prayers of intercession for officers and speakers, this convention can be made a power reaching to even the society most distant from the convention city. Those who are preparing for this convention need your prayers NOW far more than they will need them for the actual time when they are speaking. Do not withhold this gracious gift from those who crave it earnestly.

It is a matter of thanksgiving that our Board remains unchanged except for the addition of one more year's experience in guiding the affairs of women's work. To your prayers of thanksgiving for their wisdom and efficency, add the prayer for their guidance in preparing for the convention reports that which shall inform and inspire every presbyterial through its representatives.

Margaret Wilson Copeland,
New Castle, Pa.

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NOTICE TO DELEGATES

June 14-18 are dates which the women of Philadelphia Presbyterial are looking forward to with much pleasure. We feel highly honored in entertaining the 46th annual convention of the W. G. M. S.

Delegates—will be entertained in homes of our Church Members for lodging and breakfast. Accommodations at reasonable rates will be in readiness for visitors, as far as possible.

We are anxiously awaiting the names and addresses of delegates and

visitors planning to attend. Will you kindly send them as early as possible to Mrs. James MacKenzie, 259 S. 45th St., Philadelphia, Pa.

Guides will be at the West Philadelphia and Broad Street Stations to direct those that have previously notified the Secretary of the Local Committee; these guides will wear the Convention Badge, and will be stationed at delegates information desk. Look for the sign "W. G. M. S. Convention."

Delegates coming in at other stations, kindly notify us of time and place of arrival and we will have means of transportation to convention Church in readiness for you.

Meals at moderate prices will be served in the Mediator Church, one block from convention Church. Purchase your meal tickets at time of registration.

Go to the credential committee first upon entering Church, and be properly enrolled.

The Place—OAK PARK U. P. CHURCH, 51st and Pine Streets, West Philadelphia. Telephone Number: Granite 2729.

SIGHT SEEING TRIP—arrangements are being made for a trip to "Valley Forge" on Wednesday June 19th. Time and Place for leaving and returning, will be announced at the Convention.

We will be pleased to have all who possibly can stay over for this trip.

Mrs. Geo. W. Patterson,
Chairman of Local Committee.

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DELEGATES, LIFE MEMBERS AND VISITORS TO ANNUAL CONVENTION OF THE W. G. M. S., PHILADELPHIA, JUNE 14-18, 1929

The Convention Special train will leave Pittsburgh, June 4 at 7:20 a.m. Eastern Standard time, over the P. R. R. from Union Depot. (8:20 Day Light Saving Time.)

Train arrives at North Philadelphia station at 3:52 p.m. Eastern Standard Time.

We will use the Certificate Plan. When purchasing ticket to Philadelphia be sure to secure a *Certificate.* If we can get 150 certificates there will be a reduction of one-half on the return trip ticket. One way fare from Pittsburgh to Philadelphia $12.58.

Those west of Chicago can secure Summer Excursion Tickets to Atlantic City good until October 31 with stopover privileges.

Chicago to Atlantic City and return			$ 55.26
St. Louis	"	"	66.26
Kansas City	"	"	81.76
Denver, Colo.	"	"	113.02
Los Angeles	"	"	153.54

If you expect to travel on the Special please send name to Mrs. W. P. Wiegering, Railroad Secretary, 352 Alameda Ave., Youngstown, Ohio. Please state preference for day coach or parlor car. Parlor car seat $2.25 from Pittsburgh.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE LOVE IN THE DEED

It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for
Hidden with modest care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold, the rich and the poor,
Dear Lord, in Thy service draw near.
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here.

—Christine G. Rosetti.

PRESBYTERIAL REPORTS

No doubt all our readers are interested in the roll of Presbyterials named in the order in which the reports were received, with the name of the Presbyterial Thank-Offering Secretary. These reports speak of promptness and faithfulness on the part of about eighteen hundred women. The Presbyterial reports are made from the report each society sent to the Presbyterial Thank-Offering secretary by the society Thank-Offering secretary. These are compiled by the Presbyterial Thank-Offering secretary and sent to us. Seventeen Presbyterial reports were received by January 6 and these names appeared in the February Magazine. Thirty-eight reports were received between January 6 and January 25. These names were found in the March Magazine.

As you read the list of fifty-five Presbyterials you noted two were missing. The hands that for many years compiled the report of Los Angeles Presbyterial were stilled right in the midst of the report. Mrs. H. C. Dean, after a very few days' illness, went into the presence of her Lord, December 15. She had been the Thank-Offering secretary of her Presbyterial for several years. She was a true Christian woman, so dependable and always happy in the performance of any service she could render. All who attended the Los Angeles convention will remember her as she led the little children to the platform on Thank-Offering night. They brought in the beautiful Thank-Offering box she had made, festooned with California's choicest roses. This task was a real pleasure to her. Nothing was too hard for her to undertake if it would help in spreading the knowledge of Jesus Christ to others. Had she been well her report would have been received among the very first. She was faithful to her task and God has taken her home. May her life be an inspiration to us to be faithful in our service for Him. Her husband compiled the report and the fifty-sixth Presbyterial report was received.

The report of the fifty-seventh was delayed because the home of the Presbyterial Thank-Offering secretary was burned and some of the reports destroyed. We are very sorry indeed for this secretary's loss and appreciate her faithfulness in the midst of the adjustments and anxieties to give the Thank-Offering work her time and thought as has been necessary in collecting the remaining reports and forwarding them. To all who have had any part in the making of these reports we express our appreciation and our "Thank You."

THE 1929 THANK-OFFERING

Do we realize that we are in the fifth month of our Thank-Offering year? Soon we shall be planning for

the annual ingathering. What plan is your society carrying out to interest the members in the work? Send your plans to us. They may help other societies in keeping the Thank-Offering work before the members of their societies.

THANK OFFERING BEARERS

Each Presbyterial appoints one of its delegates to act as the Thank-Offering bearer on Thank-Offering night at the General Convention. As soon as this choice is made notify the delegate and send the name to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa. Several Presbyterials failed to do this last year. Any delegate will appreciate the opportunity of presenting the amount of her Presbyterial offering in the Thank-Offering service in Philadelphia.

A MESSAGE TO PRESBYTERIAL THANK-OFFERING SECRETARIES

My dear Thank-Offering Secretary:

You have been chosen by your presbyterial to a very important position. No work is greater than to help the women recognize God as the giver of all their blessings and to express their gratitude to Him by their thank offerings. The success of this work in your presbyterial will depend largely upon you. Frequent changes in this office should not be made. It takes time for the secretary to become acquainted with all the society secretaries and learn their methods. Hoping to be helpful to you, I suggest the following as duties of each secretary:

First—Plan advance work each year. As the grace of gratitude is developed in the lives of the members, more can be accomplished.

Second—Secure the name and address of each society's Thank-Offering secretary, and carry on all correspondence through her.

Third—Visit, if possible, each society during the year; your influence will be greater if they know you personally.

Fourth—Your plans for the presbyterial should be sent early, that they may have all year to carry out your desires.

Fifth—Find out if each member has a Thank-Offering box and is being urged to use it daily.

Sixth—Send to the society secretary a list of leaflets that would be helpful for the monthly program. Each society should give the Thank-Offering secretary at least ten minutes each meeting.

Seventh—Ask the Executive Committee of your presbyterial for a place on each presbyterial program and arrange something interesting on the subject of Thank-Offering as well as your annual or semi-annual report. Where it is possible, hold a conference with your society secretaries before or at each meeting of the presbyterial and enthuse them on the subject.

Eighth—Report blanks will be mailed you the first of September each year. As soon as you receive them fill out and mail the enclosed postal card. The spaces on the top of the blank should be filled with your name and address, then mailed to the secretary of each society. The white ones are for the Women, the blue for the Young Women, and the pink ones for the Junior societies. The two buff ones are for your annual report, one to be sent on time to the General secretary together with all society blanks, the other you present in your presbyterial report. A personal letter with each blank will be very helpful.

Societies can help their Presbyterial Secretary by answering all communications promptly and by returning blanks before the date of time limit.

Ninth—Send your report to the General Secretary promptly.

Tenth—Watch from time to time

for suggestions in the Magazine; they may be helpful to you in stimulating others.

In all your plans give prayer the first place. Begin, continue, and end your efforts in prayer. Earnest, persevering prayer can do great things in increasing our gifts for the Lord's work.

May God bless you as you lead others.

Very Sincerely,
Mrs. O. H. Milligan
General Secretary.

Life Members

619. Mrs. C. B. Cotton, Cleveland Heights, Ohio. By mother, Mrs. W. Y. Cherry.
620. Mrs. Robert Sherrard, Elyria, Ohio.
621. Mrs. Clara Seidel, East Palestine, O. By Mrs. Grier Quay.
622. Mary Anderson, Youngstown, Ohio.
623. Florence Renton, Youngstown, Ohio. By Mr. and Mrs. F. H. Renton, in memory of Mable Renton Naylor.
624. M. Helen Clark, York, N. Y. By Jane E. Stewart.
625. Mrs. Isabel Clark, York, N. Y. By Mrs. A. Blanche Stewart.
626. Mrs. W. J. Howells, Pittsburgh, Pa.
627. Mrs. E. L. Campbell, Pittsburgh, Pa.
628. Laura Gilliland, Pittsburgh, Pa.
629. Mrs. Florence Fueller, Pittsburgh, Pa.
630. Margaret Muir, Pittsburgh, Pa.
631. Sarah Kenny, Avalon, Pa.
632. Violet Kent, Bellevue, Pa.
633. Mrs. Helen Rowbottom, Pittsburgh, Pa.
634. Mrs. Violet Gerauld Braun, Pittsburgh, Pa.
635. Mr. Harry Kunze, Bellevue, Pa.
636. Mrs. Sara Jane Smith, (In Memoriam) By her niece, Jean D. McBurney.
637. Mrs. Doret M. Willison, Hickory, Pa. By her niece, Martha L. McBurney.
638. Mrs. Alma Pendarvis, Media, Illinois.
638. Mrs. J. B. Winters, Xenia, Ohio. By a friend of 1st Xenia.
639. Mrs. George Wheeler, Xenia, Ohio. By a friend of 1st Xenia.
640. Dorothy Wild, New York City.
641. Margaret McClenaghan, New York City.
642. Lois Jean McCrory, New York City.
643. Mrs. Newcomb Hotaling.
644. Mrs. Lawrence Wolf, Ben Avon, Pa. By her mother, Mrs. A. H. Trimble.
645. Mrs. F. Spamer, Bellevue, Pa.
646. Mrs. Wm. Achoener, Bellevue, Pa.
647. Mrs. E. M. Geissinger, Bellevue, Pa. By a friend.
648. Mrs. A. P. McCurdy, Pittsburgh, Pa.
649. Mrs. Elise Wolter Gregory, Pittsburgh, Pa. In memory of Mrs. E. B. Hawk.
650. Henrietta Hare, Pittsburgh, Pa.
651. Mrs. Rutherford G. Scott, Pittsburgh, Pa. By her parents, Mr. and Mrs. John C. Park.
652. Agnes Brown, Pittsburgh, Pa., By Mr. D. J. Brown.
653. Beatrice Brown, Pittsburgh, Pa. By Mr. D. J. Brown.
654. Elizabeth Ferguson, Pittsburgh, Pa. By Mrs. John Dewar.
655. Ollie Trussell, Pittsburgh, Pa. By Jean B. Brown.
656. Mrs. James Smith, Wilkinsburg, Pa. By Mrs. W. B. Glover.
657. Ella L. Stewart, Etna, Pa.
658. Mrs. Walter McClellan, Seaman, O. By the W. M. S.
659. Mrs. James A. Campbell, Camden, O. By her husband.
660. Mrs. George Hart, Richmond, Ind.
661. Mrs. Mary E. McBride, Richmond, Ind. By Aid Society.
662. Mrs. W. L. Misener, Richmond, Ind. By Aid Society.
663. Mrs. Ruth Mathias, Cincinnati, Ohio. By Mr. and Mrs. Raidt.
664. Mrs. C. W. Stivers, Cherry Fork, Ohio.
665. Mrs. Clara Wright, Oxford, Ohio. By Mrs. Margaret Paxton.
666. Mrs. J. Alfred Eastwood, Summerfield, Kans. By her daughter, Edna Mae.
667. Mrs. E. E. Grice, Seaman, Ohio. By W. M. S.

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Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Last month it was stated that a new missionary society had been formed at Warm Spring, Oregon. The question was—was it a W. M. S. or a Y. W. M. S? Word from the Agency announces it as a Y. W. M. S. We are glad to welcome into our circle daughters of the "first Americans."

Conemaugh Presbyterial reports Homer City with a new Y. W. M. S. There are 10 members. Miss Jennie Barkley is president.

Arkansas City of Arkansas Valley Presbyterial has a new organization —14 members .

At this writing the annual reports are not in. We hope that there are many new organizations of which no news has come. We *do* want to report a gain. New member "timber" is always becoming available. It is well to use it before it is lost to the work. Using another figure, the Church should be watchful to get in "on the ground floor" with budding womanhood. Capture her charm and service before the world does!

SERVICE OR JUST A CAREER?

The high schools and higher institutions of learning are giving to the country just now numbers of "sweet girl graduates." These young girls are fitted as far as schools can fit them for life. Some few of these girls may see nothing in Commencement week but pretty clothes, dates, the diploma, a present of a trip abroad, the inevitable debut into society. A goodly number may expect to enter the wage-earning class for a time as a stepping stone to some cherished dream. Another group sees the career ahead and nothing else. All may be glad to be of service but the number of those looking to the places of greatest service must be comparatively small since so many needy places remain unfilled.

Two bright girls, companions, had equal opportunity educationally to a certain point. One ever kept before herself the thought of a career, the other saw a chance to serve great communities after careful preparation. The former tried this and tried that, keeping the coveted career as a goal. Her first thought was not how she could please others, but self. She as it were, kept "chasing the butterfly" or "hunting the pot of gold at the end of the rainbow" which, on approaching it, evaded her grasp, melted away before her.

The latter made her preparation for unselfish service. Today she is beloved by many. Her name is becoming a household word. Hundreds of people come to her weekly for the healing touch, the health potion. It is not for wealth she labors nor for fame. She is a missionary.

We would not say that she who gives her life in missionary service is the only one who serves—far from it! Some serve "who only stand and wait." Others sacrifice their greatest desires to fill a gap in the home or stand aside that another may have her opportunity, too. Some who never leave their home community render most worthy service. We do

wish to call attention however, to the fact that an education is meant to overflow into the lives of others in what we call service.

One wonders sometimes just what some parents have in mind when they magnify everything but the Church and Christian service before their children. They even minimize these by excusing daughter from any activity in the program of the church because she has so many outside engagements; because she is carrying a heavy schedule of studies; because sometimes she needs rest and the time she should give to the church is taken for the "breathing spell"; and so on, and so on. Will such a parent foster true service or only a career?

If the "Mary and Martha" this-one-thing-I-do spirit were more prevalent among adults, more young people might realize that every one has come into the world for service and not simply to chase a career. Jesus said, "For this cause came I into the world",— not to be ministered unto but to minister, and to give His life a ransom for many,—the highest service.

THE TREASURY

In the last months we have thought for a little on these subjects; the sponsor, the officer, the member, the committee. This month may we just touch on the treasury.

The treasury seems to stand in the way of many girls receiving any inspiration through the missionary society. If mention is made of organizing a society, some one is sure to say—"They are only high school or college girls and have little more than spending money; they are only beginning to earn their way; they have been married only a short time and have homes to establish; and on and on *ad infinitum*. But the society is not under discussion now or the member. Rather do we wish to talk on the treasury,—Just some questions answered.

How shall the funds be gathered? We would say by system on the part of each, every one contributing "as the Lord has prospered her."

Shall the pledge be by the month or year? It is easier to pay a *goodly* sum in *monthly* payments than to give a *smaller* sum in *bulk* at the *first, last* or other *one time* in the year.

What shall a society pay from its contingent fund? Generally speaking, local expenses such as pulpit flowers, flowers for the sick, presbyterial or general assessments, expenses of speakers, etc., etc.

How about the money designated by members for missions, should it be diverted to objects outside of the plan of the general organization? When placed in the treasury it is then the property of the W. G. M. S. and should be devoted to those objects for which it is responsible.

What do we call the act which diverts funds to objects for which the W. G. M. S. is not responsible? Misappropriation of funds.

What general reason for conscientious handling of all mission money? It is trust money.

Should it be as carefully expended as one's own money? Most certainly.

Is the treasury an important part of the machinery of the organization? Very. It points to the registry of our devotion to the cause,—always remembering that *one is accountable for what she has and not for what she has not.*

YOUNG WOMEN'S SPECIAL WORKER'S COLUMN

Note—We are very happy to introduce to our readers, Mrs. Caroline Pollock, our Young Women's Special Worker at Frenchburg, Kentucky. You will enjoy her greeting to you and will look forward to another message from her within the next few months.—Y. W. Secretary .

So you young women of our church would be interested in knowing something about your representative at Frenchburg, Kentucky? You are entitled to it, but there are many things

so much more interesting in school that I would rather write about than myself.

Ever since the breaking up of my home by the entrance of death five years ago, it has been my desire and ambition to take up some kind of social service or missionary work. In the meantime I was happily engaged in newspaper work awaiting the opening of the door of opportunity in this direction.

Intensely interested in the college work, and later, the school work of both son and daughter, led me to prefer work with young people, so that when three years later a letter from the Women's Board informed me of a vacancy at Frenchburg, I took it to be the door of opportunity for which I had been waiting.

From the Rocky mountain district of Colorado to the low hills of Eastern Kentucky was quite a change in climate and altitude.

That Frenchburg school, nestled in the cove of the hills is "Beautiful for Situation," we all agree. That the school is splendidly equipped, the working force a happy, congenial group, and that the boys and girls are just like other boys and girls in other schools throughout our country, is the conclusion of all who spend any time among us.

Mothering a family of two had its joys and grievances which are now multiplied by fifty. Innumerable questions to be answered, work to be assigned, piano practice to oversee, help for the girls on their clothes, or mending an unexplained tear in boys' clothes. A matron is expected to give advice, both material and spiritual, decide questions of morals and manners, give points on debate, solve a problem in Algebra or laugh at their jokes and sympathize with their hurt feelings.

Our boys and girls both live in the same dormitory; girls on second floor, boys on third floor, reached by a separate stairway. The boys are under the supervision of Prof. Frank E. Wiley, their dean and coach, who thoroughly understands the boy complex. On the first floor we are all together when in dining room or in recreation room. Our new Gymnasium is progressing nicely and we will all shout for joy when it is ready to be used.

We had a splendid Christmas through the generosity of friends throughout our church. Our Christmas room presented the appearance of a veritable Santa Claus land. From the abundance was selected just the right gift for each of the 200 pupils in school, and presented to them at a program at Chapel exercises. Added to this was a party at the dormitory where the recreation room was decorated with cedar tree, holly and mistletoe from the nearby hills. There was a box of candy for each one present, the gift of a Grove City girl.

There was also a beautiful service at the church. The Cantata, "Why the Chimes Did Not Ring," was well given. The White Gift amounted to $135.00. From the supply in the Christmas room, from boxes and barrels sent, were packed 75 boxes which were given to as many needy families in the county.

Quickly the days go by in a boarding school. Happy days, mostly; some discouraging days, but all interesting, eventful and worthwhile, for have we not a part in building character for these splendid mountain boys and fine lovable girls?

(Mrs. J. W.) Caroline Pollock.

Methods

Two new programs came in recently from the Bolivar, Pa. W. M. S. and the Y. W. M. S., Miss Emma McKelvey, Box 100, Bolivar, Pa., correspondent.

Both programs are hand-made. The covers are artistic, done in color with wax crayons. Miniature map drawings of our several mission fields are found. The Christmas program is gay with a poinsetta. The Temperance and Reform page has its "question mark men." Stewardship day displays the divided dollar. Even the "white elephant" finds a place. Roll calls presupposing a knowledge of facts occur. See for yourself. Perhaps your own fertile ideas will be stimulated to better things.

Someone from 442 N. McKean St., Butler, Pa.—name omitted— has forwarded the year-book of the W. M. S. The society is of the 2nd Church. It carries several apt quotations. One reads,—"Do not pray for easy lives. Pray to be stronger women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. —Then every day you shall wonder at yourself; at the richness of life which has come to you by the grace of God." A debate features one program. This method should be challenging to a society's reasoning power. Too great care cannot be used in selecting the subject for debate and those taking part should use greatest sincerity and know their subject. Improperly handled, a detrimental bias may be started and fostered.

Another sentiment is:

"Prayer—strengthened for the trial,
come together;
Put on the harness for the moral
fight,
And with the blessing of your
heavenly Father,
Maintain the Right."

On Temperance and Reform day? —Yes.

This society aims to use every member in some way during the year. The chairman of the program committee is Mrs. John MacKinney.

The Philadelphia societies of Young women observed a Day of Prayer, March 9th, beginning the service at 3:00 p.m. and continuing until 8:30 p.m. including the supper hour. The number at supper was forty-two. Even more attended the prayer hours, probably sixty-five all told.

The meeting was carried on in half-hour sections. A returned missionary, one of Philadelphia's own girls, Dr. Reba Hunsberger, was evidently a great inspiration to the girls. She has a vital message.

This Presbyterial is busy gathering in its available girls. It is hoped that several new societies will be functioning when the delegates arrive at convention headquarters in middle June.

LIFE MEMBERS

Continued from page 797

668. Mary Porter, In Memoriam. By her mother, Mrs. J. L. Porter, Santa Ana, California.
669. Mrs. Bessie Eastman, Hanover, Ill. By her mother, Mrs. Ellen Speer, and sister, Nancy Speer.
670. Mrs. L. B. Kemper, Los Angeles, Calif. By W. M. S., West 49th Street.
671. Mrs. Thomas Willis, Fairpoint, Ohio. By Mrs. W. L. Patton .
672. Mrs. M. F. McCracken, Fairpoint, O. By Mrs. W. L. Patton.

LIFE MEMBERS

From Feb. 1, 1929 to March 1, 1929. $25.00 each.

1. Mrs. Joseph Knox (In Memoriam). By her granddaughter, Mrs. E. R. Werner.
2. Mrs. Lydia Hutchinson, Youngstown, Ohio.
3. Mrs. Olive M. Barnes, Monmouth, Illinois. By Mary Burnside.

From March 1, 1929 to April 1, 1929.

4. Mrs. Elizabeth Nelson, Pittsburgh, Pa. By her daughter.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

We regret to report that Miss Agnes Ballantyne of India has been ordered by Dr. Faith Reed and other doctors to take one year for entire rest in some part of India where the climate is suitable in order to overcome a tendency toward tuberculosis. The Board has therefore agreed that for the year beginning April 1, 1929, she shall be excused from all work of every kind except doing her best to recover normal health in order that she may continue to devote her life to the work of the Kingdom in India. We are assured by the physicians that if this plan be faithfully carried out Miss Ballantyne will in all probability overcome this tendency and be a real healthy young woman. We know you will all unite with us in prayer that the Lord will bless the means used for the preservation of this valuable missionary to the work in India.

Statistics prepared by Mrs. E. L. Porter have been received and tell a wonderful story. I am tempted to quote from them but being fearful of incurring the displeasure of Mrs. English, Statistical Secretary, I shall have to restrain my enthusiasm and only urge you all to pray for these sisters of ours in India whose reports show that there has been an increase all along the line in membership, contributions, etc.

The Minutes of the Annual Meeting of the India Association are intensely interesting. They have asked our Board to take over the Avalon Girls' High School. That means to buy the property and assume its support. It also asks us to buy quite a number of bungalows. No action has yet been taken by the Board because we must first have a good bit of correspondence with the Board of Foreign Missions and we must prayerfully consider whether the contributions of the women of the United Presbyterian Church will increase sufficiently next year to justify our assuming the support of another Girls' Boarding School.

A letter was written to one of the officers of the India Mission asking whether he would advise the sending out of any more women missionaries to India while the Foreign Board was reducing the number of its men missionaries. His reply was: "We hope you will not keep a single woman missionary at home who measures up to your requirements, for we have no more sane reliable missionaries in the field than those supported by the Women's Board."

We have received less than a half dozen letters since our last Magazine from persons much concerned about the distressing financial condition of our Board of Foreign Missions. Some urge us to give the whole or part of the Thank-Offering to that Board. We are very sure if the writers of these letters had full knowledge of the methods and plans of cooperation between the Foreign Board and the Women's Board such letters would not have been written and the requests never have been made.

We have been hearing so much lately of what the Foreign Board does for the Women's Board that we are constrained to believe that we must call the attention of the readers of the Magazine to a few facts which we thought were well known. As you all know, the entire Foreign work of the United Presbyterian Church is given by the General Assembly to the Board of Foreign Missions. When the Women's Board came into existence in 1886 the aim of the founder, James M. Fulton, D.D., was to provide a helper for every Board of the Church. This position it has faithfully occupied during all the years. In the Foreign Department it first assumed the salaries and support of unmarried women and from time to time institutions of various kinds

were taken over and transferred by the Foreign Board to the Women's Board so that the actual statement of the real condition is that all the money spent by the Women's Board for its Foreign Department is to help the Foreign Missions Board do its work of evangelization in our four different fields. Because of lack of time and space we shall talk of only two of our foreign fields.

In Egypt we have at the present time on our roll the names of fifty-four women missionaries supported by the W. G. M. S. Of this number twenty-five are located by the Mission in institutions or work not supported by the Women's Board, for you know we had a rule from the very beginning that the Women's Board would elect and support all single women missionaries and the Foreign Board would support all men married and single, allowing the different mission fields to locate the workers as they saw fit. We have religiously observed this regulation and cheerfully and gladly helped the work of the Foreign Board by supporting twenty-five workers for its various enterprises in Egypt.

In Abyssinia at the present writing we have six unmarried lady missionaries on our roll, only one of whom is located in an institution supported by the Women's Board.

On page 114 of the August, 1928 Magazine you will find the Report of our Treasurer of the contributions received in the year which closed April 15, 1928. The very first item in the above mentioned Report is Foreign Missions, showing that the total receipts from all sources were $193,342. A glance up the page about the fifteenth line from the bottom will show you that the Thank-Offering which entered into that sum was $96,295 or in other words that the entire amount received for Foreign Missions from other sources was very little more that its share of the Thank-Offering. A very reasonable question, it seems to us, follows: If we adopt the suggestion to give the whole or part of the Thank-Offering to the Foreign Board for its work, what will become of the Foreign work which the W. G. M. S. has already undertaken to support? To ask the question is to answer it. It is a well known fact that the W. G. M. S. takes the position that no woman is competent to become a member of the Missionary Society until she has first contributed her full share, or all she can, to the General Assembly's work as well as her pro rata of congregational expenses. After that she is ready to manifest her sacrificial devotion to her Lord in gratitude for all He has done for the women of this favored land by contributing to a Missionary Society and to the Thank-Offering over and above every other ecclesiastical obligation. We are told, and we are glad it is true, that many, many of our brethren contribute to the Thank-Offering. Without the moral support and the financial aid of our brethren, the fathers and husbands, sons and brothers, the work that is now being performed by the W. G. M. S. would have been impossible. It therefore makes us very happy to note that one-half of the much discussed Thank-Offering goes for the support of work which otherwise would have to be undertaken by the Board of Foreign Missions.

EGYPT

As we told you in our previous issue we cabled to Benha not to begin the work if it had not already been undertaken. We have had a reply that the contracts were signed and the work was begun several weeks before the cable was received so the effort had to be carried forward. They are rejoicing at seeing the walls rise. By this time, we apprehend, the roof is on. When completed, this building will house one-half the women and girls in Benha. Please remember that New World Movement funds are being used; the money was contributed for that very purpose and therefore could not be used for any-

thing else. We are sure the Building Committee will see to it that the work is finished without any "extras" and therefore given to the service of the Master free of debt.

SUDAN

We learn that Cupid is again busy and that our ranks there will likely be depleted very soon.

The white ants have been getting in their work in our property at Sinkat, necessitating the expenditure of a goodly sum for much needed repairs in order to keep our property in first class condition. The health of the missionaries is good.

We are sure that you are just as sorry as we are that no nurse has yet gone out to the George Memorial Hospital at Addis Ababa, but we are praying that before this article reaches your hands one nurse and one teacher will have gone to that needy place. Nothing but Divine Power in answer to the prayers of the people could have kept Miss Beatty, Mrs. Russell, and Mrs. Pollock in the fair degree of health they are with the enormous burdens they have been carrying.

We are sending out very few new missionaries, not really filling all our vacancies. We are sending to Egypt one new worker who we believe will be a very valuable addition to the Girls' College at Cairo as she is an artist of no mean ability. A teacher and a nurse will go to Addis Ababa. This seems to complete the list at present writing.

Just a word should be said concerning the cooperation which both Boards have had during all the years. It would be impossible to have anything more harmonious, and we know that the Foreign Board would not be ready to accept the suggestions which have been made by at least a half-dozen people deeply interested who ask if a further distribution cannot be made of funds which have been sent by the Lord through various agencies into the treasury of the Women's Board.

In our minds the cure for all this distressing situation is a revival of the Holy Spirit. Let us continue to pray that a revival may speedily come in our Church; that thousands of souls may be gathered into the Kingdom through faith in Jesus Christ; that family altars may be multiplied; that tithe payers may become the rule rather than the exception; that the membership in our Missionary Socities may be increased as well as the number who read our Magazine; that all our people, beginning with the Cradle Roll, may learn to know and love the Lord Jesus Christ as the Saviour of the world, as King of kings and Lord of lords.

Bible Readings

191. Rom. 8:31.
192. Phil. 4:13.
193. Jno. 15:5.
194. Psa. 139:23,24.
195. Judg. 10:6.
196. Lev. 26:1,14,17.
197. Judg. 11:30-40.
198. Eph. 6:17.
199. Matt. 4:4,7,10.
200. Heb. 4:12.
201. Where recorded, "I am the Lord, I change not"?
202. What does the term, Nazarite, mean?
203. Where is the devil called a "roaring lion"?
204. What prophet assigns to Jesus in one verse a list of wonderful names?
205. Where is Jesus described as "treading the wine press of the wrath of God alone"?
206. Where recorded that "there is none other name under heaven . . . . whereby we must be saved"?
207. "There is a way that seemeth right, etc,"—where recorded?
208. In which book do we learn that "All Scripture is given by inspiration of God"?
209. Where definitely stated that "God is no respecter of persons"?
210. Where are we told to "taste and see that the Lord is good"?

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Dorothy Caliandro, missionary in West New York, N. J., Italian Missions writes most enthusiastically of the work. At a recent communion five of the young people united with the church. Practically all of the members of the Y. P. C. U. take part in prayer, discussing the topics and leading the meetings. The children have learned the Books of the Bible, and can find them readily.

St. Peter's Italian Church, Brooklyn, N. Y., Mrs. Grace Balducci, missionary, lost one of its faithful members by death. A very impressive funeral service was held in the church which was attended by neighbors and friends not of our faith. It takes a service of this kind to get in touch with them.

Six new members have been added to the Sabbath School at Slovan, near Burgettstown, Pa., and three of the children from this school united with the church at Langeloth. This mission is in charge of Miss Grace Welch.

Miss Elizabeth McMillan writes from Pueblo, Colorado of the increase in numbers and spiritual interest. On Easter Sabbath five children from the Sabbath School, and six adults by reprofession, united with the church.

Mrs. J. C. Alter who has been missionary in Oklahoma Presbytery, has been transferred to Pawnee Presbytery, and began work April first, in Lincoln, Nebraska. Her report of the work for the past year will come later.

Miss Laura Sawhill who had full charge of the Fourth Church, Spokane, Washington for a number of years, has been transferred to Idaho Presbytery. A pastor is now in charge of Fourth Spokane. Miss Sawhill began work in Boise, Idaho in January. During the two months she has been there, there has been an increase from sixty-two to eighty-one in the Sabbath School.

Mrs. Jennie Nicol writes of "a great day in the history of Florence Ave. Church, Los Angeles, California. March 3rd we entered the new church building with an impressive dedication service, public reception of new members and infant and adult baptism. One hundred and sixty-two members were received. Eighty-nine on profession, thirty-four by letter, and thirty-nine by reprofession. Adult baptisms, forty-two, and sixteen infant and older children baptisms. There had been no special services during these months, (since October) just the Gospel messages and invitations given by the pastor, Rev. John Stoner, at the church services, but there was much earnest prayer back of this, and our hearts are just filled with gratitude to our heavenly Father, whose arm hath done such wonderous things."

Just in connection with this report of the Florence Ave. church, I would remind you that this work was begun by Miss Irma G. Allen in September 1912, and was in her charge until June 1914. Miss Allen was the pioneer missionary in West 49th St., Florence Ave., Culver City and Fresno, California.

The work at Fresno was her last work. Her health failed, and she returned to her home in Inglewood, California where she has resided with her mother. On March thirteenth she heard the call "to come up higher." Her mother, who is almost blind, is left to mourn her loss.

In a recent letter, Miss Allen in writing of her mission work, said, "I like to dwell on the joy it gives one to bring things to pass; to see the work of the Master moving forward; to be a small factor in building for the Kingdom. I love to remember the pleasant associations and the kind friends, and I joy in the sweet relations with the Women's Board. Above all I trust the Father in heaven

can add His approval to my well meant efforts."

I am sure He has.

EZEL AND FRENCHBURG, KY.

Rev. Edgar MacDill, of Cincinnati, conducted evangelistic meetings at Ezel for two weeks. A telegram from Rev. Howard M. Brittain says "Our meetings great success. Wonderful service Sabbath morning. Seventy-three sat down at The Lord's Table, the largest number in our history. Eighteen united by profession and four by letter. Eighteen baptisms."

Rev. R. B. Johnson of Pittsburgh, Pa. held meetings for eight days at Frenchburg, Ky. During this time he addressed the students daily at Chapel meeting, and spoke each evening in the church. There were nineteen re-dedications and twenty-eight new professions. Of the latter, twenty-two united with our church on Easter Sabbath.

Rev. Johnson wrote as follows: "The Lord gave us a rich blessing during my recent visit to Frenchburg, Ky. I want to thank your Board for giving me the privilege of spending eight days on the campus there, of observing the wonderful work which you are doing for those mountain boys and girls, and of witnessing the mighty transforming power of God in the lives of young people today." It was the Lord's doings and it was marvelous in our eyes. "I came back to Pittsburgh greatly encouraged in the Lord."

Pray that all these new converts may continue steadfast in the faith.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

Many of us will be gathered in Philadelphia next month for the Annual Convention. Those who are privileged to attend the Convention should determine to take back as much practical help to the missionary societies in their presbyterials as they possibly can. Why should not every delegate plan to spend as much time as she can spare from other duties making herself, at least in some measure, familiar with our literature.

There are often some delegates who defer their visit to the literature table until the very last day. By that time the choicest literature is sold and the helps most wanted are gone.

We most cordially invite every delegate to the coming Convention to visit the literature department, Oak Park Church, Philadelphia, June 15, 1929.

Be sure to wear a "W. G. M. S." pin at the Convention. It is in sterling silver and blue enamel. If you send your order now you will have it in time for the trip. 50 cents each.

Are you using the Budget Cards and Contribution Envelopes in your society? Come to the literature table at the Convention and find out about them.

DEVOTIONAL HELPS

Bible Words on Praise 1c
Bible Words on Prayer 2c
Bible Reading, Egypt 2c
Bible Reading, Sudan 2c
Encouragements to Work 1c
Pointed Arrows 2c
Power of Prayer 3c

HELPS FOR MEETINGS

Rules of Order 3c
Practical Hints for Missionary Societies 2c
First, Second and Third of Missionary Literature 3c
Literary Clubs vs Missionary Societies 2c
Missionary Ruts—How to Get Rid of Them 3c

A Personal Question—Do you use the Prayer Cycle in your private devotions? It would make it possible for you to pray for every missionary supported by our Church once every month. Would that be worth while? The missionaries think so, and those who are faithful in this service think so.

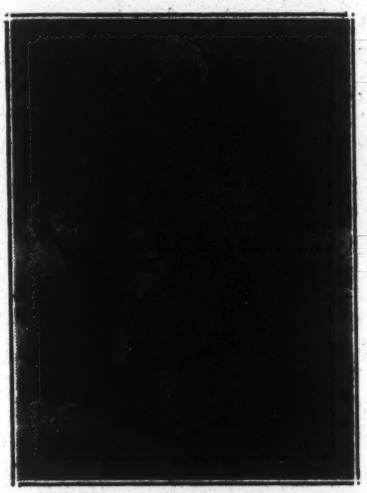
Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

New societies have been reported at Martins Ferry, Ohio, Military Ave., Detroit, Mich., Cedar Creek, Tenn., Newton, Iowa, and a re-organized society at Greenwich, New York.

THE JUNIOR EXHIBIT

Every year the juniors of the church send a large collection of hundreds of dolls and other gifts to the annual convention of the W. G. M. S.



A LITTLE PUNJABI GIRL AND HER JUNIOR EXHIBIT DOLL.

These form a most interesting Exhibit as all who have ever attended a convention know. At the close of the convention they are packed and sent to the missions at home and abroad. The Junior Exhibit gifts are often given out by the missionaries as prizes or rewards in the mission schools ,and as Christmas gifts. They bring a great deal of happiness and pleasure to children who do not have many joys and are a help to the missionaries in their work. The Junior Exhibit is also helpful to the juniors who contribute the gifts. They delight to have a part in sending these gifts to children who do not have such things. It is well worth while to cultivate in the juniors a spirit of thoughtfulness for others and a desire to share with others some of the things that are so much enjoyed by themselves.

All the usual kinds of gifts will be welcomed at the Exhibit this year. Dolls of all kinds are eagerly received at mission stations. Balls of various sorts, pencils, pencil boxes, marbles, fancy soaps, quilts and quilt pieces, towels, picture cards and all similar articles will be suitable contributions. The chairman of the Exhibit Committee is Miss Mary Newlands, 2254 N. 54th St., Philadelphia, Pa. The packages for the Exhibit are to be sent directly to the Oak Park United Presbyterian Church, 51st and Pine Sts., Philadelphia, Pa. They should be addressed "Junior Exhibit." Every article should have the name and address of the society from which it has been sent plainly marked upon it. All packages should be sent in time to arrive in Philadelphia on June 10th.

On this page are the pictures of some little girls who have been recipients of Junior Exhibit dolls. I am sure that all who look at their happy faces will wish to help us make the Junior Exhibit at the Philadelphia convention one of the largest and best.

A GROUP OF GIRLS AT KHARTUM AND THEIR JUNIOR EXHIBIT DOLLS.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

Storms, high water and rain have prevented the people of Alabama from getting their crops in on schedule time, consequently the harvest will be somewhat later this year. We are thankful to report, however, that the floods which were so disastrous in some sections of that state did not disturb any of our mission property.

At Prairie a series of meetings conducted by our vetern, Dr. C. H. Johnson resulted in twenty-seven conversions, not all of whom joined our church but were made members in the denomination of their choice. The school is flourishing and I hear the campus is the admiration of the community.

The reports from Henderson and Chase City are encouraging. The girls take great interest in our departments of sewing and cooking. Many useful articles are made in the sewing room and the samples of good things which were forwarded from Henderson for the Board, left nothing to be desired along the culinary line. Many, many thanks!

A series of meetings were held at Camden, Alabama, but the rain which continued every night interfered with the attendance and somewhat dampened the usual enthusiasm. The Annual Rally resulted in gifts amounting to over $500 which means sacrifice somewhere.

Jubilee Hospital, Henderson, N. C., was overrun with patients during the month. There were 30 patients treated in the office and 51 in the Hospital. There were 13 major and 4 minor operations.

The plans for enlargement are still in the air as the first proposition to add a tubercular wing has been somewhat side tracked by a much larger and more expensive proposition from both the Duke and Rosenwald Funds. This is under careful and prayerful consideration and when fully decided upon, will be published in the Magazine.

A letter from Mrs. Betty Taylor Groves reports a revival at Arlington at which the Lord's presence was evident. The rally will follow, but money is very scarce down there and she does not know how it will end. They have been cut off from the rest of the world by the high water, but the mail was coming through at the date of the letter March 20th. Pray for all the missions, but pray especially for Arlington.

WALK IN DE LIGHT

Dar's sumpin wrong about de folks
  Who says dey's bo'n again,
An' den keeps gwine de same ole way,
  Right down de same ole lane.

De Gospel path is diffunt fum
  Dat broad an' crooked way
What Satan's marked out for de foots
  Of dem what's gwine erstray;

An' if we claims we's on de road
  Dat leads away fum sin,
We bettah prove by walking' straight
  We knows what path we's in.

Because de worl' don't kheer erbout
  What we done claim to be;
Dey's writin' all our records fum
  De things what dey can see.

Dey 'spec's a membah of de church
  To prove it by his walk;
'Ca'se dat am wuth mo' to de worl'
  Dan all his 'ligious talk.

An' if his walk ain't diffunt fum
  De way it useter be,
Don't blame de worl' if dey should say,
  "Dar goes a Pharisee."

He's got his 'ligion in his mouf,
  Or packed up wid his clo'es,
An' why he done got in de church
  Dar don't nobody knows.

—W. G. Wilson.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

NEWS ITEMS

At a recent meeting of the Woman's Christian Temperance Union of India the president of which is our honorary missionary, Miss Mary J. Campbell, a petition was exhibited which was a fifth of a mile in length and was signed by 33,000 men and women in 16 languages. This monster petition was later presented to the Viceroy and Governor General of India asking that "the principle of Local Option be recognized by the British government in this country and measures adopted to insure the introduction of bills embodying said principle in the various provincial legislatures." This principle is meant to apply to all kinds of intoxicating liquors and drugs. Opium is one of the drugs whose use is a curse to India, and the rate of consumption is reported by a committee of the League of Nations to be larger than is considered legitimate, being 12 pounds avoirdupois per 10,000 people.

The Foreign Missions Conference through its Committee on Reference and Counsel sends these encouraging items—"The Senate of the United States on February 25 voted in favor of the United States adhering to the Slavery Convention, Geneva, 1926, with a reservation disclaiming responsibility for forced labor wherever it may still be temporarily permitted. This reservation may be a good thing in Liberia, and possibly in the Philippines. In any case, the United States could not permit forced labor in any of its territories. On February 27, the Senate voted in favor of the ratification by the United States of the Liquor Traffic Convention. These Saint Germain-en-Laye Treaties were not forwarded to the Senate by President Wilson after the Senate refused to ratify the Versailles Treaty, and it was only recently that President Coolidge forwarded them."

A number of state Legislatures are considering enacting laws designed to make the sale of malt syrup illegal. Malt sales are apparently increasing, with grocery stores and even some general and hardware stores selling large amounts in two and one-half pound cans. This malt is sold supposedly for baking, but it is purchased really for the purpose of making beer which contains more than the permitted percentage of alcohol.

By an almost unanimous vote, the State Legislature of Ohio has passed a law similar to what is known as the Baumes Law of New York, providing that a person convicted for the fourth time of a felony will be automatically imprisoned for the rest of his life. States which do not have such a law will become the refuges of the habitual criminal until their laws are brought up-to-date.

The country of Poland observed "sobriety week" a short time ago under special patronage of the government. Temperance pamphlets were distributed on the streets, post offices were ordered to display anti-drink posters, and schools of all grades as well as colleges participated in having lectures and programs. "The prohibition spirit is rife in Poland and has been augmented by reason of the success of prohibition in the United States."

The latest figures give an increasing divorce rate for the year 1927 in the United States. In 1926 the divorces were 180,853 in number; in 1927 they were 192,037. In 1926 there was 1 divorce to every 6.55 marriages, while in 1927 there was an increase of 1 divorce to every 6.25 marriages.

At the inaugural ceremonies, President Hoover elected to kiss the Bible at the following verse: "Where there is no vision, the people perish, but he that keepeth the law, happy is he." If these words could sink into the heart of every American, what a new attitude there would be toward law-enforcement!

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

BEECHKIN

By Rev. R. H. Barr, Ph. D.
Warmspring, Ore.

It was once said, "A prince and a great man has fallen in Israel." The same thing can truthfully be said of an old Indian by the name of Beechkin who fell asleep December 14th, 1928 on the Warm Spring Indian reservation. Our old friend was blind for nearly 70 years. His eyesight failed him on account of an accident when he was about 8 years old.

BEECHKIN

In many respects he was a remarkable man. He was blessed with a splendid memory. On many subjects he was our Indian walking encyclopedia. Often dates and discussions were referred to Beechkin for settlement. But his greatness did not just consist of a good memory. Many looking upon him could only see a poor old blind man. But this is not surprising, because his Master, even yet in the eyes of many, fares no better.

Beechkin often spoke to us concerning Jesus and the blind man who sat by the way side. He especially enjoyed the story of the rich man and Lazarus. He was deeply impressed with the remark of Jesus to the Pharisees. "If ye were blind ye should have no sin: but now ye say we see; therefore your sin remaineth." Beechkin thought that if he had not been blind possibly he would never have had spiritual eyesight. In this latter he excelled.

He could not talk English very fluently, but he often said "I believe God. I believe the Bible. I believe Jesus came down from heaven to save me. I pray to Him every day and follow Him. And I know that when I die I shall go up to heaven to be with Jesus." Blessed assurance!

He realized he made many mistakes, but he firmly believed he had a perfect Saviour.

Wherever there was sickness or death Beechkin would go and he always had a word of testimony for Jesus. He daily prayed for the missionaries, the church and his own people. It was a great grief to him that so few of his people believed in the Saviour. He frequently said, "My people accept the white man's machines, clothing, food and money, but not the white man's Saviour. He dearly loved the house of God and its ordinances. On Sabbath he was in his pew unless providentially hindered. He often walked two miles to church. Many a fall and bump did he receive, but we never heard him complain about such things.

During his long life he trained several ponies to be feet and eyes to carry him any place he desired to go on the reservation. In this mountainous country the roads run in every direction. People wonder how he could tell directions and get his pony to turn at the right places.

But he did it—to the marvel of those who have eyes. Many illustrations of this fact might be given, but one will be sufficient. Some years ago Beechkin was out on the reservation and started back to the agency to attend a prayer meeting at the church. At a certain place the pony stopped, and urging would not move him forward. Knowing that something was wrong, Beechkin dismounted and with his cane soon discovered a new fence built across the road. A field had lately been fenced in and the road changed. But the new road was not yet traveled enough for him to discover with his cane which way to turn. Being a real Christian he called upon his ever present Friend. Falling upon his knees he said "Now Lord, I am your child, but I don't know how to get out of this place. I am lost and you will have to take care of me." It is only necessary to state that he remounted his pony and arrived at the church in time for prayer-meeting. What think you? Did the Lord have anything to do with this case?

Beechkin was of a kindly disposition and was a welcome visitor in the homes of the people. Little children would run to meet him when they saw him coming, or heard the well known tap, tap of his cane. They said "Beechkin will tell us stories."

While speaking to one of the elders concerning his kindness in taking care of Beechkin in his declining years he said "He had a lot to give us in the line of instruction. He has done a world of good on the reservation." "Being dead he yet speaketh."

PARSONAGE PAYMENTS

January 30, 1929 to March 26, 1929

Sebring, Ohio, final payment	$ 364.50
Oneonta, N. Y.	200.00
Interest on bank deposits	20.49
Freeport, Pa.	188.44
Washtucna, Wash.	20.00
Weiser, Idaho	75.00
Granger, Wash.	23.55
Military Ave., Detroit, Mich., final payment	80.08
Fairmont Park, Canton, Ohio	249.75
Greeley, Colo.	130.00
3rd Rock Island, Ill.	78.00
Culver City, Cal.	131.47
Ingleside Community, Calif.	39.96
Kenton, Portland, Ore.	90.00
Moundsville, W. Va.	70.63
Woodville, Pa.	173.34
Ingleside Community, Calif.	39.96
Reedurban, Ohio	218.84
Ewing, Nebr.	55.50
San Jose, Cal.	29.70
Harmarville, Pa.	45.00
Cuyahoga Falls, Ohio.	82.50
12th Philadelphia, Pa.	70.63
North Ave., Baltimore, Md.	77.70
Olathe, Colorado.	36.00
1st Alliance, Ohio	145.00
Granger, Wash.	23.55
Washtucna, Wash.	20.00
Scottdale, Pa.	94.17
Gibson Heights, Youngstown, O.	141.75
3rd Rock Island, Ill.	33.00
Boyden, Iowa.	58.86
1st Akron, Ohio.	117.71
3rd St. Louis, Mo.	94.17
Ross Community, Pittsburgh, Pa.	117.76
King Hill, Idaho.	38.85
1st Wichita, Kansas.	70.63
Brooklyn, Cleveland, Ohio	82.40
Warrendale, Pa.	94.17
Richmond, Ohio.	313.40
Meridian, Pa.	31.91
Board of American Missions, Norfolk, Va.	164.79
Harmarville, Pa.	45.00
Ingleside Community, Calif.	39.96
Montrose, Colo.	70.63
TOTAL	$4383.75

MISCELLANEOUS GIFTS

For February and March

Angie R. Mellon	$ 25.00
Sabbath School Class, 1st Detroit	10.00
Winterset Sabbath School	20.00
Glennah D. Lambie	10.00
Sixth, Cleveland	4.33
Hartstown Cong.	10.00
Try Circle Class	5.00
Slippery Rock Women's Bible Class	17.40
Fourth, Pittsburgh	50.00
Connellsville Women's Bible Class	45.00
S. Belle Smith	25.00
Aurora Girls' Junior Society	2.00
Mrs. W. W. Wignall	45.00
King's Daughters' Class, Fowler	6.50
Virginia Carothers	1.00
Second Providence Sabbath School	50.00
TOTAL	$326.23

Treasurer's Report for February and March 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany							5.00												5.00
Allegheny	746.00	1277.00	433.00	110.00	192.00	68.00	149.00	284.00	94.00	125.00				44.00	4.00		4.00		3530.00
Argyle	6.00		5.00	6.00	5.00	3.00			4.00					4.00	3.00				36.00
Beaver Valley	73.00	623.00	103.00	18.00	37.00	14.00	18.00	30.00	24.00	17.00				29.00	15.00				1001.00
Boston		200.00																	200.00
Butler	124.00	129.00	132.00	67.00	104.00	81.00		51.00	61.00		13.00	3.00	1.00	8.00	12.00				786.00
Chicago	34.00		34.00	29.00	33.00	9.00		10.00	15.00						2.00		2.00		166.00
College Springs	20.00	295.00	11.00	3.00	3.00		5.00		2.00	2.75				4.28	2.00				350.03
Concordia		10.00	20.00			1.00			3.00						1.00				35.00
Conemaugh	21.00	56.00	29.00	11.00	13.00	9.00	20.00	15.00	11.00	2.20	6.00	6.00	5.00	7.85	11.00				223.05
Hudson	114.00	256.00	56.00	25.00	23.00	8.00		31.00	26.00	4.00	10.00	15.00	10.00	8.00	4.00	5.00	5.00		600.00
Illinois Southern		278.00					2.00												280.00
Monmouth	75.00	484.00	63.00	12.00	19.00	2.00		22.00	7.00		1.00	2.00	1.00	4.10	5.00				695.10
Monongahela	793.00	4820.00	585.00	135.00	290.00	100.00		60.00	130.00						50.00				6963.00
Oklahoma	150.00									1.00				2.00					150.00
Oregon	3.00	254.25	9.00	6.00						10.00				16.00	22.00		7.00		275.25
Philadelphia	432.00	756.00	784.00	110.00	115.00	72.00	99.00	312.00	87.00		1.00	1.00	1.00		4.00				2824.00
Rock Island	8.00		10.00	4.00	1.00	1.00			4.00						1.00				35.00
(Sidney) Ohio N .W.	96.00	186.00	23.00	4.00	23.00	1.00	7.00	20.00	1.00										362.00
Steubenville	185.00	368.50					5.00							6.00	1.00				558.50
Uncompahgre	11.00			6.00	6.00	6.00			6.00	2.00									44.00
Xenia		375.00	45.00	15.00		15.00		45.00			5.00								500.00
Boulevard S. S.		100.00																	100.00
Cochranton Cong.		125.00																	125.00
Coraopolis Cong & S. S.		200.00																	200.00
Fourth Church, N. S.		216.67																	216.67
First, Los Angeles		132.00																	132.00
Marissa Cong.		200.00																	200.00
Norris Square S. S.		200.00																	200.00
North Bend Cong.		175.00																	175.00
Roch't'r, N. Y. Cong. &S.S.		133.32																	133.32
Sparta Cong.		200.00																	200.00
Stronghurst Cong.		58.80																	58.80
Valentia Cong.		150.00																	150.00
West End Presbyt'n Ch.		631.30																	631.30
Frenchburg Cong.			500.00																500.00
Camden Academy						130.00													130.00
Sale of Farm & Stock						1100.00													1100.00
Friends of Mrs. Geo. Moore																	115.10		115.10
Annuities																		2500.00	2500.00
Returned on Loans																		27000.00	27000.00
Parsonage Repayments						4383.75													4383.75
Investment Income																		8447.63	8447.53
Interest																			175.09
Refunds										175.09								192.50	1049.57
Individuals, Classes, etc.	790.07	67.00					2.00												326.23
TOTAL	219.90	30.00	70.00	4.33															
	3900.97	12986.84	2912.00	565.33	209 2.00	4773.75	312.00	880.00	475.00	339.04	36.00	27.00	18.00	135.23	137.00	5.00	133.10	38140.13	67868.39

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

Tributes

MRS. MARY McKEE

The members of the Missionary Society of the 1st United Presbyterian Church of West Newton, Pa., wish to pay tribute to the memory of our loved sister and co-worker, Mrs. Mary McKee, widow of the Rev. David McKee, who died on December 20, 1928. She was called to her heavenly reward from the home of her son, Rev. Thos. McKee, pastor of the congregation of the 1st United Presbyterian Church of West Newton, Pa.

She was a wonderful student of God's Holy Word. For years she was a faithful and devoted teacher in the Sabbath School, spiritual adviser and a spiritual uplift when mingling with God's people, whom she loved. In the Missionary Society, one felt as if she were listening to the throbbings of a kind and noble heart. Where ever one met her she felt herself in the presence of a great woman and all arise to call her memory blessed.

Her theme in life, her inspiration and her crown, her light in darkness, and her life in death,—was Jesus. She was gentle in character, charitable in judgment, unselfish in service, powerful in prayer. "Precious in the sight of the Lord is the death of His Saints."

We cherish her memory and express our heart-felt sympathy to all her bereaved loved ones.

Committee.

MRS SAMUEL McELROY

In behalf of the Garfield Blvd. United Presbyterian Church of Chicago and its Missionary Society we wish to speak a word of sincere tribute to Mrs. Samuel McElroy who died on December 14, 1929.

On January 2, 1928, Mr. and Mrs. McElroy celebrated with their children and with loved ones and friends, their Golden Wedding Anniversary. The year has seen the death of both.

Mrs. McElroy was a life long United Presbyterian and had gained an extensive knowledge of her church and its mission work and workers, both at home and abroad. She was associated with several of the Chicago churches, longest with the Garfield Blvd. Church. Her best efforts went into its life and progress. For thirteen years she was president of the Women's Missionary Society and at her death she was honorary president. She was a Life Member of the W. M. S.

Mrs. McElroy combined force and energy with graciousness, tact, and friendliness. She was a good leader, a faithful wife and mother, a true friend, and a fine Christian woman. She won a place in the sincere affection and esteem in the hearts of all those who knew her.

As her friends we sorrow at the parting of the ways. We pray that the memories of her life may be blessed to those who knew her and that they may lead loved ones and friends alike to commit their ways more fully to the Sure Shepherd, whom she trusted.

Rev. J. M. Findley Brown, Pastor,
Mrs. John McKenzie,
Mrs. Harry Samuels.

MRS. R. O. BROWN

Whereas it has been the Father's will to take to Himself Mrs. R. O. Brown, we the members of the W. M. S. of the Venice U. P. Church wish to pay this tribute of love to her.

Mrs. Brown was quiet and unassuming in manner and was loved by every one who knew her. She loved her church and was interested in all its works. It is hard to realize that death has set its seal upon her smiling face. Yet God in His all wise providence knows best and we humbly bow to His will.

To those who mourn her death, we extend our heartfelt sympathy in their bereavement, and commend them to the Good Shepherd, who makes no mistakes.

Committee:
Mrs. Scott.
Mrs. Hutchinson.

MRS. MARY SHARON

A tribute of love from the Women's Missionary Society of the United Presbyterian Church of Cadiz, Ohio, to the memory of Mrs. Mary Sharon, who obeyed the Master's invitation "Enter into rest" October 31st, 1928.

We desire to bear testimony to her Christian character. She had been a conscientious and faithful member of the Society for years, devoted to her Master's service. Her work on earth is ended, and we miss her presence; but the influence of her consistent life, will long be felt by us all. We think it fitting that we testify to the sorrow that fills our hearts at her departure.

Therefore be it resolved I. That we most earnestly pray that God by His grace and infinite mercy may sanctify this loss to all of us.

II. That we extend our sincere and heartfelt sympathy to her sons and to those near and dear to her, commending them to the loving Savior whom she served.

III. That a copy of these resolutions be given to the bereaved family, that they be recorded in the minutes of the Society, and a copy be forwarded to the **Womens Missionary Magazine** for publication.

Committee:
Mrs. Issac Giffen.
Mrs. Elizabeth Mealy.
Mrs. W. H. Patterson.

MRS. MARGARET DEAN
MRS. EVA C. DEAN

The Women's Missionary Society of the First Church, Los Angeles, desires to pay this tribute of love and respect to the memory of two departed members, Mrs. Margaret Dean, mother of H. G. Dean, and Eva C. Dean, his wife.

These two women had for each other a love which was tender and beautiful, together in life, in death separated only by a few days. In their passing our church and the world have lost the power of two constant intercessors, with a wide knowledge of missions and a prayer list that reached around the world; and we, the members of our society, have lost a place of prayer which was a privilege to share.

Margaret Dean, known as "Mother Dean," fell asleep in Jesus on December 10, 1928, after a long and devoted Christian life.

Eva C. Dean entered into her eternal rest on December 15, 1928. The beautiful life she lived commended to all the Master whom she loved and served, with her cheerful readiness and her enthusiasm for the work. She was active in all departments, a faithful attendant at all services.

In our society she was a helpful leader, she had served as our Thank-Offering Secretary for many years, and held the same office in Presbyterial Society until her death.

To her husband and daughter, Mrs. Dorothy Dean Beaumont, and the grandchildren, Phyllis and Dean, we extend our loving sympathy.

Their fine, sweet souls have had a glad release
From all earth's toil, and weariness, and care,
And now, amid undreamed-of pleasures rare,
Are with their Lord above; exalted peace,
Eternal joy are their's—shall never cease;
The place the Saviour promised to prepare,
With dear ones gone before they now shall share;
Their song the heavenly music shall increase!
For eye hath never seen, ear never heard,
Nor hath it entered into heart of man
The things our Father in Heaven prepares
For those who love Him and obey His word
In simple faith and question not His plan;
Enough for them the knowledge that He cares!

—J. I. R.

Committee:
Mrs. C. P. Kirk.
Mrs. J. Cravens,
Mrs. Ralph Martin.

MRS. DAVID M. DODDS

The members of the W. M. S. of the United Presbyterian Church of Lyndon, Kansas, wish to pay a tribute of respect and esteem to the life and work of Mrs. Amelda A. Dodds, a former member who was called suddenly to her heavenly home on the morning of October 31st, 1928, from the home of her daughter, Mrs. Elmer Rock.

She loved her Saviour, and was interested in all the work of the church.

She was of a quiet and unassuming disposition, yet her influence will remain with us.

In the passing of Mrs. Dodds we are reminded of the admonition, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

To her bereaved family we extend our sincere sympathy, and commend them to the Master whom she loved and served.

"For we know that all things work together for good to them that love God, to them who are called according to His purpose."

Miss Elizabeth Hood.
Mrs. Harry Artz.
Mrs. Allie A. Clarke.

MRS. T. R. BUCHANAN

The W. M. S. of the United Presbyterian Church of Lyndon, Kansas, desires to offer our tribute of love and esteem to the memory of our friend and co-worker, Mrs. T. R. Buchanan, who passed to that home not made with hands, December 19, 1928.

The Heavenly Father in His infinite wisdom has seen fit to remove from our midst a faithful member of our society. Conscious of the loss we have sustained, bowing in humble submission to the will of Him who doeth all things well, we would bear testimony to her beautiful Christian life and character, and her unfailing interest in all departments of the church.

Her passing was ideal. "God gave to His beloved sleep."

Her vacant place in the home and in her place of worship mutely emphasize the fact that she has gone, and that after a few more passing moments of time, we will again meet her, and again worship with her the Saviour whom she adored.

We extend our heartfelt sympathy to the bereaved family, and commend them to the care and keeping of the Saviour whom she loved and served so faithfully.

Miss Elizabeth Hood.
Mrs. Harry Artz.
Mrs. Allie A. Clarke.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 3 Commissioner Lane, ...Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Gujranwala
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Margaret Fehlman, 1913 .....Gujranwala
Miss Betsy Fleming, 1913 .....Pasrur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R .N., 1925 .....
.....Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 .....Pathankot
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Helen V. Weede, 1928 .....Gujranwala
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Abbottabad
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 .....
.....6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 .....
.....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 .....
.....829 S. Second St., Oskaloosa, Ia.
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Benha
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1896 .....Assiut
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....Alexandria
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 .....
....5836 N. Umberland St., Pittsburgh, Pa.
Miss Frances M. Patton, 1922 .....
.....% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922 .....
.....%59 Maplewood, Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Elsie E. Grove, 1912 ....Due West, So. Carolina

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye

NOW IN THIS COUNTRY

Miss Elizabeth McKibben, 1924 .....
....1218 Juniatia St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923 .....
% Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, TO BE HELD IN PHILADELPHIA, JUNE 14-18, 1929

President: Mrs. W. M. Hopping, 509 East Utica St., Buffalo, N. Y.
First Vice President: Mrs. Earl Miller, Cleveland, O.
Second Vice President: Mrs. S. B. Copeland, 1307 E. Washington St., New Castle, Pa.
Secretary, Miss Lillian Robertson, 140 W. 71st St., New York, N. Y.
Treasurer, Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee: Mrs. George Patterson, 2110 N. Uber St., Chairman; Mrs. James MacKenzie, 259 S. 45th St., Recording Secretary; Mrs. W. D. Morrow, 5142 Knox St., Germantown, Treasurer; Mrs. Mary E. Getty, 585 Abbotsford Rd., Germantown; Miss Anna A. Milligan, 1505 Race St.; Mrs. Lee E. Rife, 2136 N. Hancock St., Mrs. Henry Mauger, 528 S. 51st St.; Mrs. E. J. Graham, 6439 Paschall Avenue.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh, Pa.

First Vice President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.

Second Vice President: Mrs. John McElwain, 715 Beaver St., Sewickley, Pa.

Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.

Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

ORPHANS' HOME

West Jefferson and Monterey Sts., North Side Pittsburgh, Pa.

President: Mrs. John McNaugher, 321 Lafayette Ave., N. S., Pittsburgh, Pa.

Vice Presidents: Mrs. Frank A. Gant, Gibsonia, Pa., R. F. D. 2.; Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.

Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.

Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.

President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.

Vice Presidents: Miss Emma Mabon, 208 W. North Ave., N. S., Pittsburgh, Pa.; Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pa.

Recording Secretary: Mrs. R. M. Douglass, 525 Hulton Rd., Oakmont, Pa.

Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks, St., Pittsburgh, Pa.

Donation Secretary: Mrs. Howard Stevenson, Emily St., Crafton, Pa.

Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissdale, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.

President: Mrs. S. B. Donaldson, 608 Hill Ave., Wilkinsburg, Pa.

1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.

2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.

Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S., Pittsburgh, Pa.

Cor. Sec.: Mrs. W. K. Given, 333 Locust St., Edgewood, Pittsburgh, Pa.

Donation Sec.: Mrs. Geo. F. Newell, 109 Biddle Ave., Wilkinsburg, Pa.

Financial Ch.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

HOME MISSIONS

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews, ...Simnasho, Ore.

HOME MISSIONARIES

Mrs. J. C .Alter, 855 South 35th St., Lincoln, Nebr.
Mrs. Grazia Baulducci, (Italians) .....
.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1378 Boule-
.....vard East, West New York, N. J.
Mrs. Maud Morrison, (Aliens) .....Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraopolis, Pa.
Miss Ella Montgomery, Route 4, Mansfield, Ohio.
Miss Elizabeth McMillan, ...
.....734 Palmer Ave., Pueblo, Colo.
Miss Laura Sawhill, 1717 Eastmand St., Boise, Id.
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.....Los Angeles, Cal.
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*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.
*Riveville, Tenn.—Mr. H. W. McKeldin.
*Arlington, Ala.—Rev. R. P. Williams, Post Office address, Annie Maine, Alabama, Shipping point, Arlington, Alabama.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala. R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Virginia.
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Knoxville,—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
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Remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.
*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

THE WORD OF GOD

"The Bible is the Word of God;
What wonders dwell therein!
It's saving power is yours to know
It's wealth is yours to win."

There is a Book worth all other books which were ever printed.—Patrick Henry.

Only through the Bible do we get to Christ.—Canon Simpson.

"Apply thyself wholly to the Bible,
Apply the Bible wholly to thyself."

If I could understand the Bible I should give up the idea that it was divine.—Moody.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—Coleridge.

"There is nothing today that we can hold to very long, but the Word of God abideth forever."

Save for my daily range
Among the pleasant fields of Holy Writ.
I might despair.—Tennyson.

Just as the violet gets blue from the sunlight, the rose red, the buttercup yellow, the lily white, so we individually and separately get from the Bible that which satisfies our needs.—Selected.

God's book fits into every part of the human heart, speaks to every want of the human soul, and I believe the Bible to be God's book because it is so thoroughly man's book.—Arthur Hallam.

There is a Lamp whose steady light
Guides the poor traveler in the night:
'Tis God's own Word! Its beaming ray
Can turn the midnight into day.

There is a Storehouse of rich fare,
Supplied with plenty and to spare:
'Tis God's own Word! It spreads a feast
For every hungering, thirsty guest.
—H. J. Betts.

Do not have your concert first and then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with Him.
—J. Hudson Taylor.

I enter a most earnest plea that in our hurried and rather bustling life of today we do not lose the hold that our forefathers had on the Bible.—Theodore Roosevelt.

We say that we have not time for Bible Study, and yet we waste more time reading the newspaper every day than would suffice for a liberal education in the Book of books.—Jas. L. Houghtelling.

Let us study Nature. God has great things to say to us therein; but let us search with increasing diligence the Book of Inspiration—the Bible, for God has greater things to tell us therein than are to be found anywhere besides.—Wm. Downey.

As we love Him we love His Book. We like to hear what the Father has to say, we like to get away from the babbling world, and say, "Father, what hast Thou to say."
—Macgregor.

The Bible does not disclose its riches of grace, guidance and glory to other than honest and true hearts.—J. Stuart Holden.

"Reading the Bible is hearing our Father speak to us, and praying is speaking to the Father and that which makes both natural and blessed is the love that we have to our God and that He has to us."—Selected.

Take your Bible to help carry you through the hour of prayer! As you sit down, say, "Come, my Lord, for I have an hour free for Thee and for my own soul!"
—Alexander Whyte.

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."
—Whittier.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

"Admit, Commit, Submit, Transmit."
—Lord Shaftsbury's motto.

"Daily may I it's precious pages ponder,
That it may search and cleanse my inmost heart;
So may I please Him in my life and conduct,
And walk with Him in fellowship apart."

Our Prayer:
"Our Father, we thank Thee for the Bible. Help us to understand it, to believe it, to obey it and to love it." "Open Thou mine eyes, that I may behold wondrous things out of Thy law." "Make me to go in the path of Thy commandments; for therein do I delight."

—Mrs. Mary Porter Kyle, Monmouth, Ill.

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